

Twentieth Year of Publication

■ CHURCH ■ MANAGEMENT



THE CHANCEL
First Congregational Church, Kalamazoo, Michigan

OCTOBER
1943

VOLUME XX
NUMBER ONE

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By Earl Riney

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* * *

Cooperation is so conducting yourself that others can and will want to work with you.

* * *

Hatred hangs a weight on your soul; forgiveness tosses it away.

* * *

The world pays you for what you do; heaven, only for what you try to do.

* * *

One's reputation for possessing brains will rarely be questioned if he can only restrain his tongue from trying to prove it.

* * *

If you would take the real measure of a man note the size of the things that make him mad.

* * *

A fool always finds some greater fool to admire him.

* * *

The service of God is worthy of the most distinguished man.

* * *

You have your machinery in reverse when you try to raise yourself by lowering somebody else.

* * *

Thanksgiving is possible only to those who have time to remember.

* * *

There is no elevator to success; try the stairs and climb.

* * *

None but a fool is always right.

* * *

Christianity is not what we think but how we live. Sincere Christianity is the supreme need of our times.

* * *

Don't put in so much time preparing for a rainy day that you have no time to enjoy the sunny ones.

* * *

The fellow who blows his own horn overdoes the job, whether he blows much or little.

* * *

I regard that man as lost who has lost his sense of shame.

* * *

We need to suffer that we may learn to pity.

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A Vacation Aftermath

We have related, from time to time, instances of ministers being guilty of gross inconsideration about vacations. The prize one for this summer concerns the pastor of 1,500 members. He took his usual vacation but to discourage calls at the church office he had the phone disconnected. He wanted his secretary to do something besides answer the phone.

Now it happened that the son of a well-known family died in the army and was brought home for burial. The family called the church to find the phone disconnected. After some inquiry the summer address of the minister was found and he was called home. As most of us would have, he wanted it that way. But there is one family who feels that his caution in having the phone disconnected was carrying vacation freedom a little too far. At least that is the way it comes to us.

TERMS OF SUBSCRIPTION—Price per copy, 25 cents, except the July issue which is 50 cents. Subscription One Year \$2.50 where United States domestic rate applies. Foreign countries (except Canada) 50 cents per year additional. Canada, 25 cents additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT Published Monthly Except August.

William H. Leach, Publisher

1900 Euclid Avenue Cleveland 15, Ohio

Lucille B. Tweedle, Executive Assistant

Entered as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879.

Printed in Cleveland, Ohio, U. S. A., by The Independent Press, 2212 Superior Avenue.

ADVERTISING OFFICES

Chicago
Macintyre & Simpson
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Ministerial Oddities

The Ingersolls

The early residents of Ashtabula, Ohio, well remember the time when the famous agnostic, Robert G. Ingersoll, as a boy, played upon the streets of the city, attended his father's church, was a pupil in the public school, and described as the most mischievous boy in the town. The fact that his father was a minister seemed to have no more influence upon him at the age of eight than it did in after life.

* * *

Soon after his arrival the father took up the theory of the Grahamites, and insisted that the family menu consist of graham meal and vegetables. This diet was not as palatable to the children as it was to their father, but their protests availed nothing.

* * *

The father believed there was too much vanity in the world. To him fine clothes were intolerable. Little Bob, his elder brothers and two sisters often went in their bare feet until so late in the fall that people remarked that it was a wonder that they did not get severe colds. But John Ingersoll believed in children becoming hardened, and the opinions of people in no case disturbed his peace of mind.

* * *

The elder Ingersoll exhibited considerable pride on occasion. The ladies of his church planned the annual donation. They gathered in large numbers at his residence on the appointed evening. They were met at the door by their pastor who expressed considerable anger that they should make him the recipient of a donation. That made him enemies not a few. He was not a man of winning ways, and before the close of his pastorate a large part of his congregation were anxious to have another minister.

* * *

The following resolution concerning his salary was at one time passed by the trustees: "Resolved, That we pay the Rev. John Ingersoll \$350.00 a year, providing we can raise that amount."

* * *

It is said that in appearance Robert resembled his father. But in manner and disposition there is no comparison. The father was pessimistic, austere and rigid. He believed in preaching hell-fire, and used the rod freely. Those who know say that mischievous Bob had to take many a thrashing in the woodshed.

Robert at the age of eight, was attending the school and was often chosen to take part in the entertainments. His part usually consisted of a recitation. He was never timid in coming before an audience, and even at that age he once made quite a hit before a crowd which gathered at a school entertainment. It was in a church that Robert started his career upon the platform. He was quick to learn and his bright eyes and sturdy disposition gained many friends for him.

* * *

A *Chicago Record* reporter wrote: "A few days ago I called upon the elderly Deacon Robinson. As we sat in the old armchairs he reminded me that this was the room which the father of Robert Ingersoll loved to call his prayer room, and that it was the study in which he prepared his sermons.

"As Mr. Robinson talked of the happenings of 1841, he recalled the fact that the famous Bob was a member of his Sabbath school class. In spite of his mischievousness, he said he really liked the little fellow, and Robert liked his Sabbath school teacher too. On weekdays Bob would often go to the store of Mr. Robinson, where the kindly gentleman, after giving him some good advice, would fill his pockets with nuts. In after years the colonel remarked that Mr. Robinson was one of the few men in those days who treated him as if he was a white boy."

"REVEAL ME DAVID"

Michaelangelo had one great prayer, when he began his biggest sculpture: "O God, reveal me David." He went on a bullock cart, from the great quarry to Rome and all the while the creak of the ungreased axle, as it sang round and round, said to him, "O God, reveal me David. O God, reveal me David." Over and over again, as the chisel and the mallet fell he would cry, "O God, reveal me David." Until at last his chisel and mallet made the stone carved David stand before him complete. Michaelangelo's friends, who had not seen him for years until he came back to Florence after carving the great statue said one to another, "He is so different; the lines in his face, the beauty in his eyes; his eyes are altogether different." They wondered why. One day when his young nephew went to Rome and saw his colossal statue of David, he came rushing back home saying, "I know now what is wrong with Uncle. He has carved his new David into his own body and face. He looks exactly like his David at Rome." Frederick B. Fisher in *Can I Know God?* Harper & Brothers.

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XX
NUMBER 1
OCTOBER, 1943

The Churches Need Effective Publicity

PAUL MALLON, Washington columnist, some weeks ago, wrote an article in which he suggested that any peace to follow this war should recognize the interest of religion. The response to the column amazed him. He found out that ministers and religious people were interested in the conditions of peace. He immediately rushed into print to qualify his statement. He made it clear that he did not intend that the churches should make the peace. Rather he had tried to imply that the ideals of the churches might help to shape the terms.

Every minister knows that the churches are very much interested in the peace. His mail has been filled with suggestions. Many times he has been led to feel that the church is the one legitimate agency for determining peace terms. He is amazed by Mr. Mallon's amazement.

To us, however, this whole experience reveals a weakness on the part of the church which we have mentioned before. The Christian bodies are so organized that they can reach their own people but they have no effective organization for public relations outside of the church. It leads to a religious inbreeding. The result is that there are two distinct worlds in our nation. In one world are the people who know what the church is doing. In the other are the people who do not know.

The reason that so much of the world knows little about the church may be its own misfortune. But the responsibility, in the last analysis, rests upon the churches to put their position before the world. If the staffs of the many church agencies would put half the energy they now use in sending direct mail to their own constituents in trying to create effective public relations with the world at large those outside

the churches would know more what some of the aim and ideals of the church actually are.

It seems to us that this break in public relations is the most serious failure of the modern church. Thousands of dollars are raised in duplicating direct mail publicity to adherents. If this cost, and some thousands more, could be used to employ a good publicity agent to sell the church to the world a great deal might be accomplished.

If there is any one activity in which the children of this world are more adept than the children of light it is in the methods of publicity. Our Federal Council, denominations, and various religious groups could use, to a good advantage, some of this publicity.

Certainly with the emphasis on a Christian peace which has been most pronounced in convocations and religious periodicals, Mr. Mallon should not have been amazed at the reaction to his suggestion. That he was so amazed reveals the weakness in our church organizations.

The Paper Shortage and Oral Announcements

WE had been expecting the report for some time. But today brings the first reported instance of a church being unable to secure paper for the printing of its church bulletin. Publishers have faced the paper shortage for many months. They look for further reductions in stock. One of our advertisers, "The National Religious Press," has been forced, because of paper limitations, to withdraw its advertisement. Now it is beginning to affect the local church.

We doubt if most churches will be curbed in their printing but the possibility raises an interesting question about pulpit announcements. During the gala days of printer's ink it became the smart thing to eliminate pulpit

(Turn to page 58)

The Man Who Talked With Flowers

by Charles L. Zorbaugh*

Dr. Zorbaugh contends that George Washington Carver, the subject of this paper, belongs in the line of the world's great mystics, St. Paul, St. Augustine, St. Theresa, Thomas a Kempis, St. Francis of Assisi and others. In two sections, the second of which will appear next month, we publish his fascinating study.

WE are to take an excursion this morning into what, for most if not all of us, is an unknown world, the world of the mystic. Indeed, we can hardly say we shall enter it, for at best we shall only be on the fringe of it, gazing into it. Whatever we say or hear of it will be second-hand; not our own experiences, but those of others. We shall have glimpsed the ocean, but not sailed upon it: and the mood appropriate to us will be that of the poet Keats, in his famous sonnet: "Then felt I like some watcher of the skies

When a new planet swims into his ken;
Or lika stout Cortez, when with eagle eyes
He gazed at the Pacific; and all his men
Looked at each other with a wild surmise,
Silent, on a peak in Darien."

For the man who talked with flowers, Dr. George Washington Carver, was indubitably a mystic, in the line of St. Paul, St. Augustine, Saint Teresa, Thomas-a-Kempis and St. Francis of Assisi.

What can we say, or truly understand, of these men with their mystical states, their orisons, ecstasies, and raptures into a Seventh Heaven?

William James in his *Varieties of Religious Experience* has a chapter on mysticism which will help us.

At the outset he disclaims any personal knowledge of the mystical states. "My own constitution," he says, "shuts me out from their enjoyment almost entirely, and I can speak of them only at second-hand." He speaks as the scientist, the philosopher, the profound student of psychology: and he comes out of his examination of the mystical states with this significant testimony:

"One conclusion was forced upon my mind . . . and my impression of its truth has ever since remained unshaken. It is that our normal waking consciousness, rational consciousness as we call it, is



George Washington Carver

but one special type of consciousness; whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different. No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded. How to regard them is the question—for they are so discontinuous with ordinary consciousness."

At any rate, he tells us in the mystical states we find certain characteristics; ineffability, a poetic quality, transiency and passivity. The first two, ineffability and the poetic quality, are the more significant, and wherever we find them present, we may be sure we have a mystical state.

The mystical state then is ineffable: it defies expression: no adequate account of it can be given in words. It is more a state of feeling than of intellect: and Tennyson sings:

"Moreover, something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—
Of something felt, like something here;
Of something done, I know not where;
Such as no language may declare."

In a letter to Mr. B. P. Blood, Tennyson writes:

"I have never had any revelations through anaesthetics (which suggests the dreams DeQuincy got from opium), but a kind of waking trance—this for lack of a better word—I have frequently had, quite up from boyhood, when I have been all alone. This has come upon me through repeating my own

name to myself silently, till all at once, at it were out of the intensity of the consciousness of individuality, individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state but the clearest, the surest of the surest, utterly beyond words—where death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words?"

To Professor Tyndall he said:

"By God Almighty! there is no delusion in the matter! It is no nebulous ecstasy, but a state of transcendent wonder, associated with absolute clearness of mind."

And in the second place the mystical state has a poetic quality. To those who experience these states they seem states of knowledge: insights into depths of truth unplumbed by the discursive intellect: illuminations, revelations: full of significance and importance: with a curious sense of authority for after-time.

We have all, perhaps, had some touch of the mystical experience. In it, all religious experience has its roots. And we may have known, says James, "the strangely moving power of passages in certain poems read when we were young, irrational doorways as they were through which the mystery of fact, the wildness and the pang of life, stole into our hearts and thrilled them." We understand Charles Kingsley's saying:

"When I walk in the fields, I am oppressed now and then with an innate feeling that everything I see has a meaning, if I could but understand it. And this feeling of being surrounded with truths which I cannot grasp amounts to indescribable awe sometimes."

But this is only to stand in the ante-room of the mystical experience. The true mystic opens the door and passes in.

"Shall I ever again," cries Amiel, "have any of those prodigious reveries which sometimes came to me in former days? One day, in youth at sunrise—again in the mountains—once more at night upon the shingly shore of the Northern ocean, my back upon the sand and my vision ranging through the milky way; such grand and spacious,

*Charles L. Zorbaugh, a Presbyterian clergyman, a former executive of Cleveland Presbytery, and the Synod of Ohio, who resided in Cleveland, died in August of this year. Arrangements for the publication of this paper were made shortly before his death.

immortal, cosmogonic reveries, when one reaches to the stars, when one owns the infinite! Moments divine, ecstatic hours; in which our thought flies from world to world, pierces the great enigma, breathes with a respiration broad, tranquil, and deep as the respiration of the ocean, serene and limitless as the blue firmament;—instants of irresistible intuition in which one feels one's self great as the universe, and calm as a god—What hours, what memories! The vestiges they leave behind are enough to fill us with belief and enthusiasm, as if they were visits of the Holy Ghost."

The mystical experience, as the great mystics described and practiced it, began with "orison" or meditation, the methodical elevation of the soul towards God: it passed into a condition called "raptus" or ravishment, when breathing and circulation were so depressed it was a question whether the soul were or were not dissevered from the body: and it rose to its climax when all the usual barriers between the individual and the Absolute were overcome, and the mystic was aware he had become one with God.

But you say, are not certain phases of mysticism distinctly pathological? Undoubtedly, says James, produced by intoxicants and anaesthetics, especially alcohol. Nitrous oxide intoxication stimulates the mystical consciousness in an extraordinary degree.

The mystical states are to be recognized as of religious value and significance by their "fruits for life": if they leave the mystic with an indomitable spirit and energy, with a spirit marvelously enriched with a soul full of health and admirably disposed for action, they show the fruits for life testified to by the great Spanish mystics, by Saint John of the Cross, and by Saint Teresa.

As for the kinds of truth seen by the mystics, James says: "Some relate to this world—visions of the future, the reading of hearts, the sudden understanding of texts, the knowledge of distant events—but the most important revelations are theological or metaphysical."

We shall not take leave of William James and his chapter on Mysticism without noting well his final word:

"The existence of mystical states absolutely overthrows the pretension of non-mystical states to be the sole and ultimate dictators of what we may believe. . . . They are excitements like the emotions of love or ambition, gifts

to our spirit by means of which facts already objectively before us fall into a new expressiveness and make a new connection with our active life . . . there never can be a state of facts to which new meaning may not truthfully be added, provided the mind ascend to a more enveloping point of view. It must always remain an open question whether mystical states may not possibly be such superior points of view, windows through which the mind looks out upon a more extensive and inclusive world."

Nor must we take leave of the great mystics without pausing, curiously interested, to ponder over what two of them have to say, foreshadowing as it does what was so remarkable in our Negro mystic, the man who talked with flowers.

One was George Fox, founder of the Quakers.

"I was come up," he tells us, "to the state of Adam in which he was before he fell. The creation was opened to me: and it was showed me, how all things had their names given to them, according to their nature and virtue. I was at a stand in my mind, whether I should practice physics for the good of mankind, seeing the nature and virtues of the creatures were so opened to me by the Lord."

The other was Jacob Boehme. Of him we read that, at the age of twenty-five, he was "surrounded by the divine light and replenished with the heavenly knowledge; insomuch as going abroad into the fields to a green at Goerlitz, he there sat down, and viewing the herbs and grass of the field, in his inward light he saw into their essences, use and properties, which was discovered to him by their lineaments, figures and signatures."

Jacob Boehme and George Fox must have had a fascinating hour with George Washington Carver when he arrived in the "green fields beyond the swelling flood," talking about flowers, and herbs, and weeds, and grass of the field, and how the divine light had re-

plenished them with knowledge of the essences, use and properties of these created things of God.

With this, then, as a background, we pass on to speak of the man who talked with flowers.

In my own mind there is a peculiar affinity between George Washington Carver and St. Francis of Assisi, notwithstanding some very striking contrasts. George, it is true, was the child of a Negro slave, St. Francis of the rich cloth merchant of Assisi: George, as boy and lad, was knocked about and humiliated, St. Francis courted and flattered: George had no advantages, St. Francis every advantage: all the doors of opportunity seemed closed to George, to St. Francis they were all wide open.

Yet both were mystics: both ravished by heavenly visions: and once the divine light had been given them, they took the same course in the world, renouncing wealth and taking Lady Poverty for a bride (for George, too, had his chance to be rich), and made themselves one with the poorest of the poor, and lowliest of the lowly in devoted and selfless service. And they were wonderfully kin in spirit in the way they communed with nature and loved all created things. To read of George in the woods kneeling by the flowers and talking to them is to recall how St. Francis and Brother Leo walked to Bevagna, and "the beauty of the ways bordered with flowers—amongst them the delicate blue and white love-in-a-mist, which fringes the hedge-rows in June, blue cornflowers, rose-colored vetches, purple loose-strife, scarlet poppies, gay larkspurs and sheets of feathery bedstraw—the twitter of birds upon the trees, the fields ripe to the harvest, so refreshed and uplifted St. Francis that his joy welled over in song.

If George Washington Carver was the man who talked with flowers, St. Francis of Assisi was the man who talked with birds. A treasured memory with me is that of a day I spent in Assisi in August, 1925, when, by rare good fortune, in the Hotel Subasio,



where I stopped, I ran across Mr. H. Elsdale Goad, director of the British Institute of Florence, a great authority on St. Francis, who gave me the whole day in a journey by auto to the haunts of St. Francis, to Spello, Trevi, Foligno and Montefalco, and then down to the plain and across the Umbrian Valley where Bevagna lay, Bevagna where St. Francis preached to the birds. Unalarmed, we read, the birds "clustered about his feet and on the branches overhead. In an ecstasy of tenderness for his 'little brothers' he spoke to them of their creator, whose care for them deserved their love and praise. 'For he has made you,' he said, 'the noblest of his creatures: he has given you the pure air for a home: you need neither to sow nor to reap, for he cares for you, he protects you, he leads you whither you should go.' And the birds rejoiced at his words, opening their wings and fluttering and chirping as if to thank him for rating them so precious in God's sight. Then moving amongst them, he blessed them and went on his way."

The full story of the life of George Washington Carver has been published. It is the biography, by Rackham Holt. He died so recently—January 5, 1943—that one wishes he might have lived a little longer, and had the book in his own hands. Three hundred and forty-two pages, published by Doubleday, Doran & Company, selling at \$3.50.

The table of contents shows how Rackham Holt had been captivated by the spirit of her hero, for the chapter titles are all taken from the Negro spirituals. Here is the list:

Chapter

1. "Oh, Mary, Don't You Weep!"
 2. "I Was Young When I Begun"
 3. "The Young Lambs Must Find the Way"
 4. "Sometimes I Feel Like a Motherless Child"
 5. "A Long Ways From Home"
 6. "The Trumpet Sounds Within My Soul"
 7. "That Promised Land Where All Is Down"
 8. "And the Walls Came Tumblin' Down"
 9. "On My Way to the Kingdom Land"
 10. "Let My People Go"
 11. "My Knees Got Acquainted With the Hillside Too"
 12. "We Are Climbing Jacob's Ladder"
 13. "Way Over Yonder in the Harvest Fields"
 14. "Go Tell It On the Mountain"
 15. "Then Why Not Every Man?"
 16. "The Dungeon Shook and the Chains Fell Off"
 17. "I Heard From Heaven Today"
 18. "Down Came the Heavenly Manna"
 19. "Go Tell Doubting Thomas"
 20. "Let Us Break Bread Together"
 21. "The Hind Wheel Runs by Faith"
 22. "To See How the End Will Be"
 23. "There Is a Balm in Gilead"
- Epilogue: "Coming for to Carry Me Home"

And so it is as if to the accompaniment of a subdued violin obligato of strings trembling with the haunting music of the spirituals that the reader goes through the chapters of this absorbing book.

Vincent McHugh, reviewing the book in the *New York Times*, reveals the impression made upon him by such remarks as these:

"A small dark Ulysses."

"He had a green thumb. Almost from the beginning he could cure any ailing plant."

"Extraordinary learning aptitude and motor coordination."

"He belongs among the scant company of American men of genius. A man endowed with transcendent ability."

"His talents were superior and diverse, but harmonized in a persuasively simple personality."

"Fine blend of artist and scientist to be found elsewhere only in such men as Audubon."

"A distinguished teacher . . . best known for his pioneering in chemurgy and scientific agriculture. From the peanut he derived such unlikely products as cheese, beverages, washing powder, ink, mixed pickles and synthetic rubber. He made paints from the local Alabama clays, wallboard from wistaria, and confectionery from sheep sorrel."

"A gifted scientist and most likable of ascetics."

In the *Plain Dealer* Ted Robinson reviewed the book, and was lifted out of cynicism into unwonted enthusiasm.

"To me," he writes, "the most absorbingly interesting book of the season is 'George Washington Carver,' Rackham Holt's biography of the so recently deceased great American scientist. When you finish reading such a book you believe in God; or at any rate you have a new belief in man. Few men are so uncomplicated in make-up, so pure and direct in motive, so perfectly balanced in intelligence and intuition. His whole career is such an inspiring lesson in selfless singleness of purpose that the reader gains from it a wholesome humility and is forced to a profound spiritual obeisance."

The Life Story

The life story, in its outline, can be quickly told.

George Washington Carver was born during the Civil War, in the last year of slavery, on Moses Carver's plantation near Diamond Grove, Missouri, in the Ozarks.

His mother was a Negro slave. A babe in her arms, he and she were carried off to Arkansas by southern raiders. Moses Carver pursued and

caught up with them, but found the mother gone, never to be heard of again. He made a trade by which, in exchange for a broken-down race horse worth \$300, he recovered possession of the baby, and took it back to his plantation.

The baby had been desperately ill with whooping cough, and remained for years after a delicate child, excused from tasks, and left free to wander in woods and become intimate with insects, animals, plants and flowers.

Growing older, he developed a knack and skill in all sorts of household work, learning to cook, knit and crochet. He made drawings of flowers and plants. Such an aptitude and skill did he have with plants that they called him the "plant doctor." His talent for music was marked: he got a job as church organist, and some local fame as a singer.

Until he was ten, the only book he knew was an old blue spelling book he happened upon and immediately devoured. After that he read everything he could get his hands on.

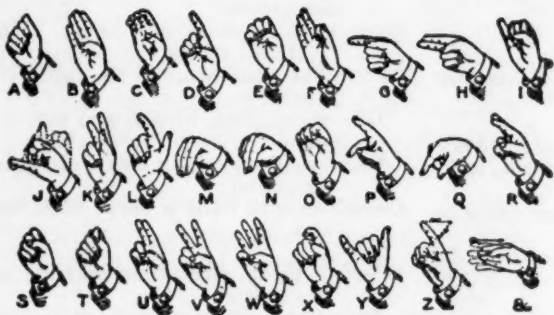
After one year in a log schoolhouse not far from the Carver plantation, he hitch-hiked to Fort Scott, Kansas, and worked as cook, dishwasher, laundryman and housekeeper during the seven years it took to get a high school diploma.

Then he made his way north from town to town, only to meet with a heartbreaking disappointment at Highland, Kansas, where there was a university which had promised him a scholarship. He had failed to mention the fact that he was a Negro, and arrived only to be turned away. The door was slammed in his face.

One pause in the wanderings of this dark Ulysses is of especial interest to me. He drifted into Olathe, Kansas, in search of work and education; lived for a while with a barber and his wife; then found a home with Mr. and Mrs. Christopher Seymour, people of his own race, who were very good to him. Uncle Seymour was a devoutly religious man, and George went with him to morning and afternoon services on Sundays, wrapped in his big shawl to keep out the cold of the unheated Presbyterian Church. He became a member of this church, so that, though he had a most unsectarian mind, we think of him through his after years as a Presbyterian. His stay in Olathe did not go beyond two years, and the date was somewhere around 1886. In the fall of 1889 I myself went to Olathe to spend two years as a teacher in the State School for the Deaf, and can visualize his experiences here.

(To be concluded in November issue)

A Cathedral for the Deaf



The deaf have the gospel preached to them in Cleveland's Cathedral for the Deaf. At the left is shown the hand positions for the sign language used throughout the United States. This story tells of the splendid work being accomplished by the Protestant Episcopal Diocese of Ohio.

WHILE it is estimated that there are approximately 100,000 deaf people in the United States, very few definite attempts to give them religious services have been made outside of the Roman Catholic and Protestant Episcopal churches. Many of the other churches have, in recent years, added to their equipment pew phones which enable the hard of hearing to participate in the services. But for those completely deaf these aids are insufficient.

Among the Episcopal missions to the deaf the work in the Diocese of Ohio is outstanding. It was started in 1875. The first diocesan missionary to the deaf, Austin W. Mann, was himself both deaf and lame. He carried on his work with the greatest effort. But so well was the work founded that it has been a continuous effort and today there are organized churches for the deaf in eight of the cities of the diocese. While there are parish organizations in these cities there is but one of the cities which has a church edifice especially dedicated to the deaf. That is in Cleveland.

St. Agnes' Church in Cleveland is located on Franklin Avenue at West 48th Street. Before it began its specialized ministry it was known as St. Mark's Church. It is a most attractive building with splendid worship appointments. Here services are conducted by H. A. L. Grindon who, in addition to the work at St. Agnes, is the rector of Church of St. Philip, the Apostle, Cleveland, and missionary to the deaf throughout the Diocese of Ohio.

Mr. Grindon is not deaf. His interest in these people who cannot hear encouraged him to use the sign language. Today, in his services he uses both his hand and his tongue. So the services are intelligible to both the deaf and their friends. Mr. Grindon now reaches ten cities and through them reaches 52 different Ohio communities.

The affliction of deafness is not as dramatic as blindness. Yet the deaf will testify that they are shut out from many of the enjoyable experiences of

the world in which they live. At Lima, Ohio, one woman told the missionary, "I drove twenty-six miles just to attend this service."

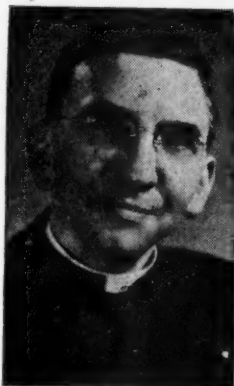
finger spelling was used by the deaf as a means of communication.

In America the one-hand alphabet is ordinarily used. It may be used by any-



ST. AGNES' CHURCH (CATHEDRAL FOR THE DEAF), CLEVELAND, OHIO

According to Mr. Grindon the sign language is the most beautiful and expressive of all languages. He insists that Jesus used the sign language when



H. A. L. Grindon

he cured the man who was deaf and had an impediment in his speech. Sign language dates far back into the years of history. The Egyptians, Greeks and Romans used finger spelling for counting. In 733 the Venerable Bede wrote that

one in a few minutes and constant practice will enable any minister to speak in this way to his members who may be deaf.

Mr. Grindon has given us this prayer for the deaf which may be used by all, even if they are not prepared to speak with the hands.

A Prayer for the Deaf

O Lord, speak, we beseech Thee, through Thy Holy Spirit into the hearts of those who cannot hear; and let the truths they have learned of Thee be remembered by them; let their minds be open to think on those hidden things their ears cannot receive; and let them all go forward in Thy knowledge through Jesus Christ our Lord. Amen.

Sonnets of Prayer

by Wyn Blair Sutphin

O Father, Thou who art the white of day—
The flame within the sun; shine
through our black
And light humanity's dark night! We
stack
The corners of our lives with sins that
slay
Thy will within us; and our lives are
gray
With hopes that fade, blood-red upon
the rack
Of wars and hate. O Lord, the things
we lack,

Supply us. In our visions, point Thy
way.

As beggars at Thy mercy's door, we cry
For peace, conviction for the task,
and wills
Unbending. Father, let our selfhood
die
Within us; grind us slowly in the mills
Of service till our lives again are
dust.

O Christ of love, we pray these
things in trust.

Amen.

*The Theological Seminary, New Brunswick,
New Jersey.

II
O Master, bowed in prayer we must

confess
That we have loosened words unkind,
unbound
Our greedy hands that grasp, and in
the ground
Have prodded deep our hopes. The
tightened stress
Of life has cracked us in its pull. We
press
Our ways alone, afraid, and dull the
sound
Of conscience calling clear. In grief
we pound
Ourselves with flailing blows of bitter-
ness.

O crush these cares that crumble us,
and stretch
Thy hand that we may grasp, and
smile that we
May rise again. O Lord, there is no
wretch
Thy mercy cannot touch, and stir to be
Alive again! We dare to plea through
Christ who bled
That we might have our doubts be-
hind us, hopes ahead!

Amen.

Deputy Chief Visits Overseas Chaplains



WASHINGTON—Chaplain George F. Rixey, Colonel USA, landed in England in late August in company with the Rev. William B. Pugh of Philadelphia on an official visitation of chaplains in the war theaters. Dr. Pugh, successor to the late Bishop Adria Wright Leonard as chairman of the General Commission on Army and Navy Chaplains, is continuing the three-month mission to Protestant Army and Navy chaplains begun by Bishop Leonard last Spring and terminated by his death in an airplane crash in Iceland in May.

Enroute to England Dr. Pugh and Chaplain Rixey stopped in Iceland

and decorated the graves of Bishop Leonard and Chaplain Frank Miller, his aide from the Chaplains' Corps headquarters, who died with him.

Chaplain Rixey, who is Deputy Chief of Chaplains under Brigadier General William R. Arnold, was a Methodist minister in Missouri when World War I started. He began his military career by training for a line commission. Later he was appointed Chaplain, and has been in the Army since. Among his decorations is the Silver Star Citation. In 1942 his alma mater, Central College, conferred upon him the honorary degree of Doctor of Divinity.

III
O Holy, Holy, Holy is Thy Name,
Majestic Monarch, Master of the
earth—
Who splinters time and space, and
cancels birth
With sleep that softly stops the mouth
of fame.
O Thou who art abiding, still the same
Forever, first and last; against whose
worth
We plot our barren lives of hollow
mirth
And brittleness; O come and make Thy
claim

Upon us! Rule us, mighty God. Be
Thou
The Driver of our days, and let Thy
hands
Direct. Our systems are but beasts
that plow
Unfertile fields. O Father, break the
bands
Of thought with glimpses of Thy will
that soar,
That we might falter less, and follow
more!

Amen.

IV
The fresh-blown winds of dawn have
swept aside
The darkness: day is here! Rejoice,
O man,
Again, I say, rejoice! How broad
our span
Of time, how high our hopes, how
spreading wide
The fields of beauty! Music, like a
tide
Of sound, sings in the winds; a car-
avan
Of color moves through all. O praise
the plan
Of God who weaves the world, and
stands astride
His deed. Oh what is man that Thou,
O Lord,
Art mindful of him? Branded with
his blame
And weaknesses, O God, Thou dost
reward
For things undone, and barter for his
shame
With pardon. Glory to our God who
came
In Christ to save: let people praise
His name!

Amen.

My Deliverance From Hell

The author of this article is a metropolitan clergyman, well known to the editor of "Church Management." It tells of the struggle against ill health and mental depression and the recovery accomplished by correct diagnosis.

TEN years ago this fall, at the age of forty-four and ending the third year in the parish where I still remain, I found myself in a condition of collapse, spiritually, mentally and physically. I had serious doubts as to whether I should continue in the Christian ministry and I was quite certain that if I did so I must give up my large and growing parish for some secluded and less demanding charge. While the family physician always pronounced me fit at my annual examination by him and while I had never missed a professional appointment on a Sunday or a weekday during my ministry because of illness I knew there was something ailing with me. The fatigue of Sunday did not leave me until Thursday. Daily I was compelled to lie down to rest. My mind seemed to be choked. I hate to think now of my irritation in the home with my wife and children. And worst of all was the mental depression, a curse which had always lain across my life in occasional visitations and now tormented me constantly. I lived in a daily hell of anguish and misgiving.

The most curious aspect of this condition was that I could not account for it. I was singularly fortunate in my home and was deeply devoted to my family. No financial cares pursued me for my salary had always proved ample for our simple tastes. Professional advancement had come to me rapidly and brought me to one of the most significant churches of the denomination at forty-one. In my methods of work and in such important matters as eating and drinking I had always lived sanely or thought I had. What could account for such abject misery that sometimes the thought of suicide crossed my mind? A wonderful wife and two fine children, a salary more than sufficient, a parish of challenge and opportunity responding rapidly to my leadership, observing so far as I knew them the fundamental laws of healthy, wholesome living—those were the facts, yet I was utterly unhappy, growing more and more fatigued in body and cast down in soul. It would have been almost a relief if I could have admitted to myself and to my

God some secret and terrible sin of the type which some psychiatrists proclaim as the cause of inner conflict. Although I was far from sainthood I knew that I was free from that charge. What could I do?

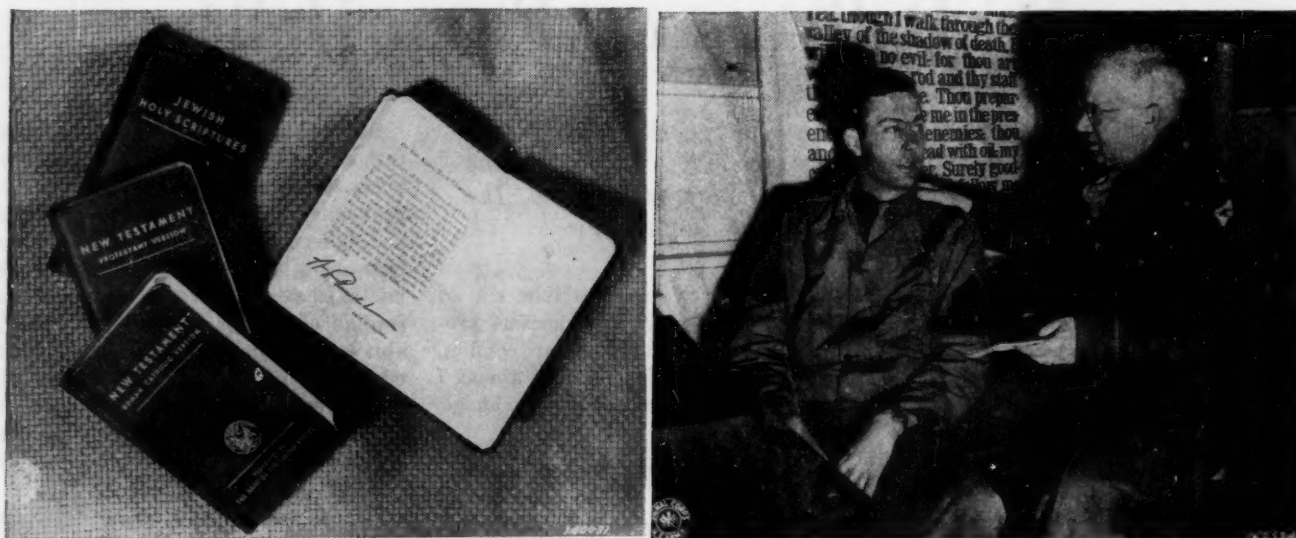
From the very beginning, as a lad in college and later in the theological seminary and later still in the pastorate, I had gone to my God in prayer for deliverance when the dreadfully discouraging mood descended upon me. There seemed to be no relief in answer to my plea. And now what had been an occasional visitation became more frequent. My moments of light and happiness had become as distantly spaced as my moments of darkness and despair years before. Finally, after waging a losing battle for more than two years, I turned to my patient and uncomplaining helpmate and told her that I could offer no cause for the condition of which I was so ashamed and that I had made up my mind to drop everything and travel to a world famous clinic in search of a remedy. This I did without delay.

This clinic was a revelation to me. All health examinations to which I had been subjected before were as a kindergarten to a university. More than half a dozen highly trained specialists worked over my case. I took many tests in various departments of the huge institution. Finally, after several days, the verdict was given. I was in excellent condition except for one serious incurable defect which, in all likelihood, I had inherited. My thyroid gland was slowing down and accounted for all my symptoms. To the end of my days, therefore, I must take my daily dosage of thyroid tablets and as time went on I could tell by my condition what my optimum dosage should be. I felt very much relieved, was grateful that the necessary tablets were not more expensive than they were and set out upon my self-administered treatment. For a time I was up to five grains of thyroid a day, a tremendous dosage, but, gradually, four grains seemed to be the proper amount. Everywhere I went in this country and abroad, like Mary's little lamb, those thyroid tablets were sure to go.

Subsequently it was clearly indicated to me that a wrong diagnosis had been made in my case and that a condition pronounced incurable could be cured and, indeed, has been cured for the last four and a half years. Nevertheless the mistaken verdict given to me in no way prejudices me against the very remarkable institution to which I went or lowers my very deep admiration for the high devotion and humanitarian service of the physicians and surgeons who spend their energies waging a war against pain and suffering. The last result I would desire from this very frank and personal account would be to cause anyone to distrust the skill and accuracy of any reputable medical clinic. Even the greatest doctors make mistakes, but, far more frequently, they achieve cures.

The daily dosage of thyroid promptly had its effect in a quickened energy and a very marked lessening of my abysmal depression. For more than five years I continued its ministration, knowing well that it was no cure, that it speeded up the metabolic process of my body chemistry on the blast furnace principle and that the moment I ceased my daily intake I would start slipping back to my former level. My deliverance from this bondage of thyroid came through the reading of a brief article on allergy in a well-known national journal. The article explained how a certain percentage of people seemed to have an antipathy for certain foods and pollens and many other things and could be seriously disturbed mentally and physically by contact with them. The contention seemed reasonable and I thought it might well apply to my own case. I sought out a leading specialist in allergy, a man who had once taught at a very famous medical school. I had never seen him until I confronted him in the laboratory in which he interviews his patients and in a moment I realized that I was in the presence of a medical genius who possessed an insight into people and a grasp of scientific principles and a flair for diagnosis far beyond the average physician. The day I became his patient I began to rise up from my hell.

Tests very soon revealed what my chief enemies were—tomatoes and nuts and, in less virulent degree, several other foods such as chocolate, potatoes, almost all forms of fish, cooked cauliflower, the cabbage family, bananas and melons. In addition, I was advised



THE ARMY CHAPLAIN LIVES WITH THE SCRIPTURES

Upper left shows the Protestant, Jewish and Roman Catholic versions. Upper right the chaplain having a consultation with one of "the boys."

to give up coffee, quite a deprivation for a man who relished his six or eight cups a day and depended upon this stimulant to dispel his morning "grouch." Nevertheless from the moment the advice was given me four and a half years ago I have not touched coffee. The condemnation of tomatoes had its own special revelation which may well be significant for any similar victim. I had noticed that from about August to Thanksgiving my depression bore down upon me most heavily. It happened that our summer home is at an altitude of over 8,000 feet and so acute was my misery that some years I had to leave my family before my vacation was completed and could feel the after effects until frost. My wife and I concluded that I could not stand the altitude. What I really could not stand, in the light of the specialist's findings, was the tomato soup and the tomato salad which was part of my daily diet in the tomato season.

This experience of cause and effect as well as many other similar experiences have convinced me that the kind of food we eat—not the amount, but the kind—has a major bearing upon our physical and mental health. The average person, of course, apparently sees no relationship between food and health and is inclined to be humorous or cynical over allergy. Nevertheless, on the basis of my own deliverance, I would advise anyone of any age, if he is the victim of ailments which baffle himself and his physician, to seek out an allergy specialist. It may be that some very simple adjustment of diet can work a cure.

It took more than a year of lessen-

ing dosages and skillful medication to free me from the necessity of daily thyroid. What had happened, of course, was not that I had inherited an imperfectly functioning gland, but by unwittingly taking food that was poisonous for me I had choked the working of the gland. I discovered that more than food was involved. Under the wise and patient treatment of the medical genius whom I had the good fortune to select I realized that from the days of college onward I had been living like a madman. In such basic matters as work and sleep and exercise I had abused the bodily machine so that it was remarkable that I had not crashed long before I did. A daily program of exercise was laid down and several other simple rules based upon the rhythm of work and rest were suggested. To this program and to these rules I have adhered as faithfully as my diet. My obedience has not been 100 per cent, though I strive to make it so, and when I fall short I instantly recognize the symptoms of penalty and immediately begin to rectify my course.

What are the observable gains in the last four years?

First, a complete freedom from the disabling depression which had been an increasing nemesis from my youth onward.

Second, a notable lessening of the physical tension which for years had indicated itself in a constant restlessness.

Third, a much greater capacity for mental and physical work. On summer vacations at our mountain home I find that during the forenoon periods allot-

ted to such hard manual toil as splitting tree trunks and uprooting stumps I can last much longer in my fifties than when I began in my late thirties. This fall, without my customary assistant, now in the chaplaincy, and without any undue pressure, I am caring for a parish of almost 2,000 members.

My final counsel to any fellow victim is that he seek out a specialist in allergy and follow his directions.

SEEING GOD

To some a glorious sunset may stir deep emotions of devotion within. Others find God beside the majestic mountains, or in the quiet of an evening camp, or in the words of a preacher. Some see his glory pass as they contemplate the sacrificial love of a faithful mother or the steadfast confidence of a true friend, or the heroic devotion of a missionary like Schweitzer, or the courage and love of a social evangelist like Kagawa. Some see him march in the story of Christian history. Some see him in a great masterpiece of art, or hear him in a majestic oratorio, or become aware of him in the presence of a historic shrine. To some, the reading of a book may give rise to the looming mystery of God.

Nowhere else does God reveal himself more fully and satisfyingly than through Jesus Christ. "He that hath seen me hath seen the Father." Not on his outer surface, to be sure, but in his attitudes, his works, his words, his personal power, his compassion, his judgment, his peace, his love, his steadfast devotion to truth. Elmer G. Homrighausen in *Let the Church Be the Church*; Abingdon-Cokesbury Press.

The Departmentalized Church

by Orville C. Jones

Professor Jones was an exponent of the departmentalized church before he changed from the pastorate to the seminary. This paper presents the mature judgment of experience and observation.

JESUS of Nazareth prescribed no set form of organization for the Christian movement. The early church developed its government experimentally. This means that the church today is not bound by any authoritative form of organization and is free to think freshly about its methods and to be as experimental as was the primitive church, if it chooses to do so. Some churches have ventured in new directions. One of the most interesting of these is the functionally organized or departmentalized church.

The functional plan begins by asking, what is the work the church aims to do? Some churches I know believe the answer is eightfold. These eight areas of effort are worship, religious education, world brotherhood which includes missions and ecumenical relations, personal ministry which is case work with God left in, evangelism or recruiting, social action, recreation and fellowship, and finally, finance, as the means of undergirding and implementing all the rest. In the smaller church some of these functions can be combined, such as world brotherhood with social action, and religious education with recreation and fellowship.

If these are the areas of work, how can the church best organize to get results in these fields? The answer is to let each one be a department in the church organization. Select from the church the very best person available to head each of these areas and elect him head of that department for a two-year term, which implies electing half the group each year, thus preserving some continuity in the body of leaders.

Since one aim of the plan is a businesslike organization of the church, it calls for one central board which will avoid the administrative difficulties of responsibility divided between trustees and deacons or other boards. How can a church get a centralized board under this plan? Let the elected heads of the departments come together to form such a central body. Some churches have begun by electing a church council

and then have sought to find heads of departments in the group elected. That, in my experience, is a definite mistake. Much depends upon getting exactly the right person to head each department and it is unlikely that the best people for these responsibilities will be available if the church is electing members of a church council rather than heads of the department of religious education, worship and the rest. Elect heads of departments first and then bring them together to form the council. In addition to the eight department heads most churches will want to elect a president of the congregation and council, a clerk, one or more treasurers, and occasionally other officers. If the church wishes, heads of church organizations such as the Women's Association and Youth Leagues may be ex-officio members of the council. This gives the church one central body under the direction of which all departments of the church operate and presents a simple, direct executive and administrative procedure.

But there is one other difficulty. The church is a legal corporation and is required by law to have a board of trustees to be the legal holder of the church property. Must the church, then, have two boards? No. Elect each officer to a double capacity. Let the constitution designate that each of the officers already mentioned shall also be a trustee. The church would, for example, elect Mr. John Doe, chairman of the department of religious education and trustee, and Mrs. John Doe, clerk and trustee. The election must follow the rules prescribed by law for election of trustees in your state.

Another possibility is to elect the board of trustees as usual and bring the group into the church council. This tends to overload the council with people whose major interest is church finance and I much prefer the first arrangement where it is possible.

Additional members of each department are appointed by the church council upon nomination by the head of the department. A study of the entire

membership list should be made soon after the annual election and as many people as possible brought into the work of the departments. The church clubs ought to be represented in each department through the inclusion of heads of comparable committees where possible. For example, the department of evangelism should include the heads of the membership committees in the men's brotherhood, women's federation and youth groups for the sake of completely coordinated training and action.

Most departments will need to meet once each month for effective work. The meeting should always include an educational emphasis such as the review of an article or book pertaining to the work at hand. There should then follow a democratic discussion of how present work can be improved and of new projects to be developed. The atmosphere must be forward looking. Before the meeting is over there will be detailed organization and assignment of responsibilities to accomplish the objectives decided upon. A social experience may be added with refreshments if desired. Written monthly reports go to the church council which serves as the coordinating agency, as well as general policymaker, and the council should have a right of veto over any action of a department.

The Department of Worship

This department carries on those activities which have to do with worship. The program of public worship, the order of worship, the administration of the communion, concern for the physical setting of the worship service are all part of the work of the group. Here too logically rests responsibility for the provision of a program of music. If handled by a committee responsible for the total program of worship, music is more likely to be kept in proper relationship to the total objective.

Attendance at worship services may well be another concern. Various plans such as Saturday night telephone reminders, community visitation arrangements, mail appeals and promotional literature suggest themselves.

An interesting possibility is the training of those responsible for devotional leadership by means of a lead-

(Turn to page 20)

*Department of Church Administration and Human Relations, Graduate School of Theology, Oberlin, Ohio.

The Military Funeral

AT an army post or national cemetery the funeral is conducted according to detailed and specified ritual. When the service is conducted by civilians in home or churches these need not supply. The American Legion stands ready to cooperate with any group in the burial of any soldier or sailor whether or not he is a member of the legion. The War Department advises us that the procedure recommended by the American Legion gives the usual forms of military honors and suggests its publication.

We publish, as follows, one service from the *Manual of Ceremonies* of the American Legion which has been recommended for the burial of members of the fighting forces who are not legion members. The second section, "Funeral Escort," gives the information for which many of our readers have asked.

* * *

The coffin is covered with an American Flag. This should be so placed that the union (field of stars) is at the head and over the left shoulder. When necessary to escort the body from the residence of the deceased to the church before funeral service, arms are presented upon receiving the casket at the residence and also as it is borne into the church.

At Church or Home

Music (if desired).

Invocation (if desired).

Commander's remarks may be elaborated (if desired).

Commander: "Another of our nation's fellow servants has been called to the High Command; he has gone to report to the Commander of all."

The following prayer is suggested:

Chaplain: "Let us pray.

"Eternal God, Supreme Commander of us all, Lord of the far-flung battle line, to whom the ranks of life report, we bow before Thee with reverent hearts and in sublime faith, knowing that Thou dost lead us on in death as Thou dost in life. For again Thou hast ordered a fellow servant of our Country to that realm in the West, beyond the twilight and the evening star, where beauty and valor and goodness dwell forever with the unnumbered multitude. Mindful of service nobly done, Thou hast called him to everlasting rest. Thou hast sealed his lips. With the faded blossoms of springtime and the withered leaves of autumn, Thou hast called him to Eternal Peace, to the land

of Thy silent mystery.

"We know only that Thou art Life and Light and Love. Thou dost smile in the shaft of gleaming sunlight and in the tender light of stars. Thou dost mourn with us in the drizzling rain and settling dew. Thou dost whisper in the soft cadences of zephyrs and sing through the leafy branches with the summer breeze. From that beginning which we cannot contemplate Thou dost summon Life, and after its eclipse Thou dost light the darkness with the stars. So much dost Thou love us that Thou hast lent us to earth but for a season, and so much dost Thou love earth that Thou hast lent it immortality in the lives of Thy children and Thy children's children, from generation unto generation, world without end. Yet all Thy mystery in Life and Light and Love.

"Hear now the sorrows of those who mourn. Touch their tired hearts with healing. Protect them with Thy holy care. Keep clean and bright in memory the splendid flame that now has flick-

ered out, and shelter us with Thy compassion.

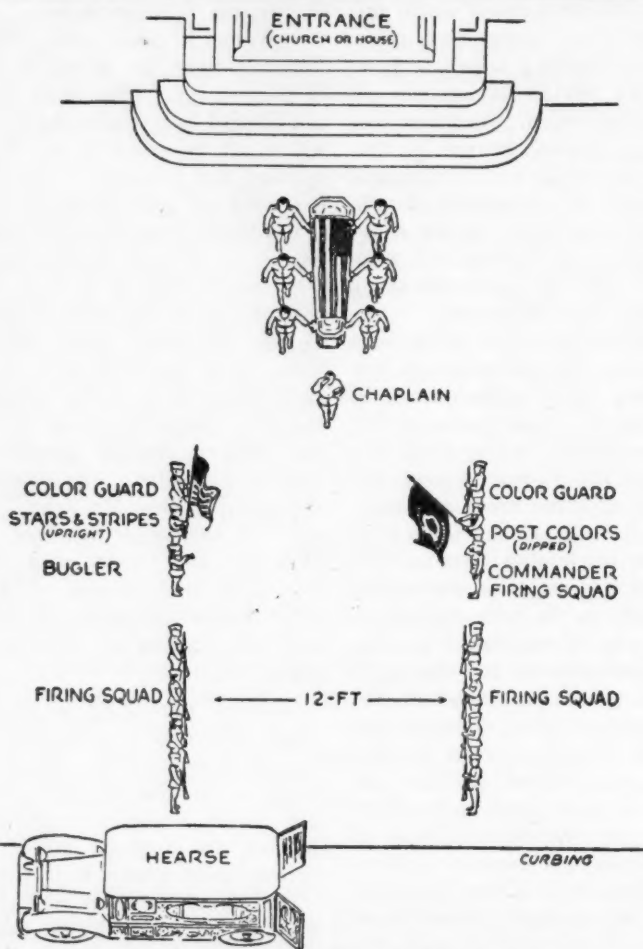
"Accept the pledges of our hearts and increase the purpose of our souls. Draw for us from the departed, increased devotion to the best and noblest things of life. Join us with him in communion with those whose daily lives are an offering to duty and their native land. Inspire us by their example so to live that we may die worthy of like service. Amen."

Music (if desired).

Scripture. Appropriate portion such as the 90th, 103rd or 130th Psalms (Douay version, 89th, 102nd and 129th).

Chaplain's Address (if desired).

Commander: "We come to honor the memory of one who had been a good and faithful servant to his Country; who has now enrolled in that great spirit army whose footfalls cause no sound. But in the memory of man, their souls go marching on, sustained by the pride of service, in time of national danger. May the ceremonies of



The Funeral Leaves the Church or Funeral Parlor

today deepen our reverence for the dead.

"Let us not enshroud their memory with thoughts of sorrow. Tears or words of sympathy cannot bring back the comfort of those loving hands or the music of voices stilled. Only the solemn pride in his service is theirs to remember.

"To you who are left behind, we realize how futile are mere words to express our deep and abiding sympathy in your loss. May you feel that he is at rest, and in endless peace. Generation after generation, all the shadowy peoples of the past have lived as we live, perplexed and mystified by death; have gone into the Great Beyond with hearts filled with wistful longing, as all must go.

"Is there anything beyond the darkness into which generation follows generation and race follows race?

"Surely there is an after life for all who have been loyal and true, a life to which light and peace shall come, where the burden shall be lifted and the heartache shall cease, where the love, the hope and the fulfillment that escapes us here shall be given to us, to be ours forever."

Funeral Escort

The escort is formed outside the church or residence, the band (if any), on that flank of the escort toward which it is to march.

Upon the appearance of the coffin, the Commander commands: "1. Present. 2. Arms."

Arms are brought to the order after coffin is placed in hearse.

The band plays an appropriate air.

The escort is next formed into column in the following order:

1. Band.
2. Colors.
3. Chaplain and Bugler.
4. Coffin and Pallbearers.
5. Firing Squad.
6. Mourners.
7. American Legion members.
8. Distinguished persons.
9. Societies.
10. Others.

The procession marches slowly to solemn music.

Procedure at Cemetery

The column having arrived opposite the grave, the Firing Squad of American Legion members are formed in line facing the grave. The Chaplain or clergyman stands at the head of the grave.

The coffin is then carried along the front of the line to the grave.

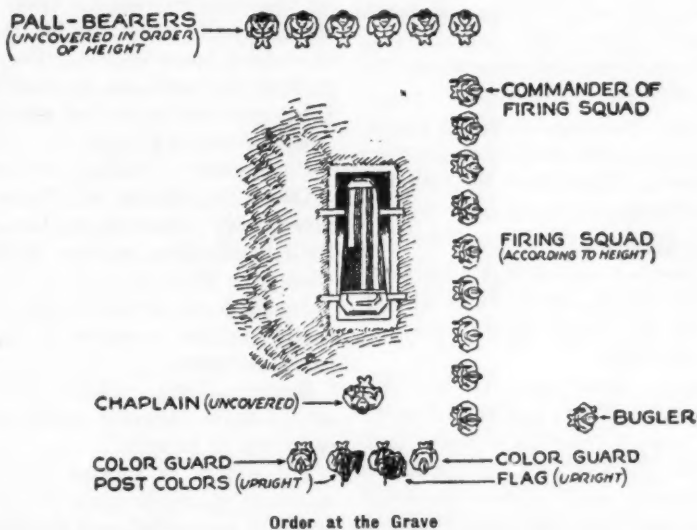
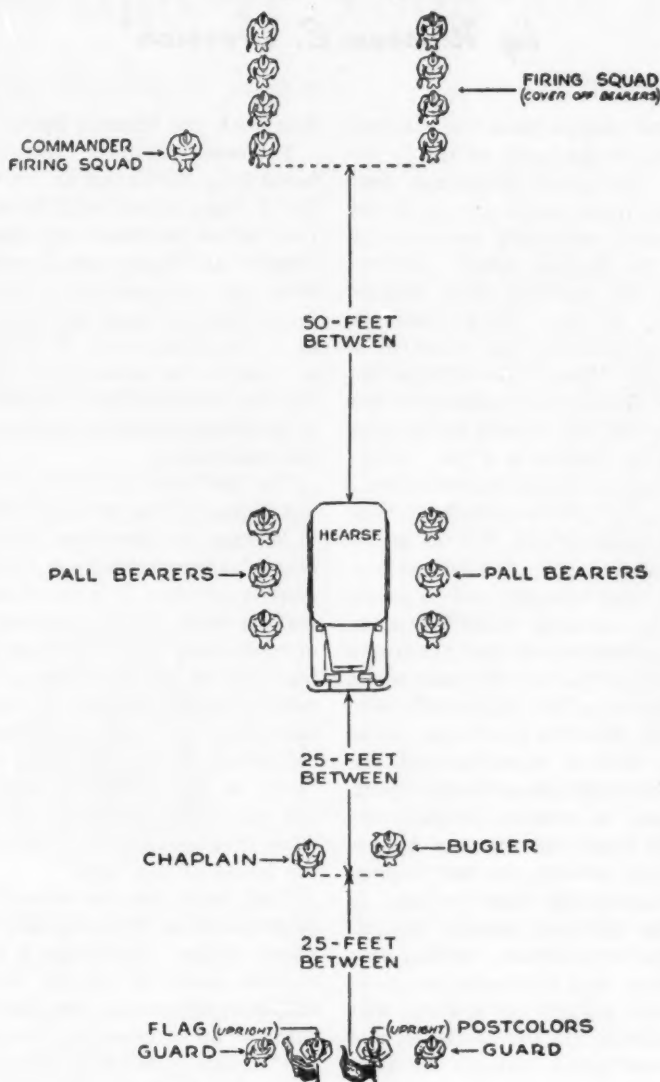
The Firing Squad presents arms.

The band plays an appropriate air.

The coffin having been placed over

(Turn to next page)

Marching Arrangements



Order at the Grave

"In the Spirit on the Lord's Day"

by Warren C. Herrick*

THE first charge upon the minister is to be "in the spirit on the Lord's day." The most important duty Sunday mornings before service is not shaking hands with early parishioners, attending to Sunday school matters, preserving the building from wanton destruction, or even going over the sermon, but keeping the peace of a special kind. There are always innumerable details not immaterial but secondary, and they should be in other hands else the parson is a poor executive. Everything should be subordinate to maintaining inviolate the half hour before the main service, free as is humanly possible from all interruptions.

In those brief moments before public worship the minister must be alone that he may be ready to lead his people into the Holy of Holies. He must make every effort to be "in the spirit" if he is to go with his flock into those places where the soul is refreshed and the glory of the Lord shines 'round about. There should be definite preparations so that by voice and manner, by his calmness and serenity, he may convey to the congregation that he, too, is worshipping and not merely reading or officiating at a service. In this way life and spirit and freshness are given to any form ancient or modern that is a channel for the Divine Grace, and is interpreted anew through his con-

tact with the Eternal Spirit.

Professor Moffatt translates this verse from Revelation as "on the Lord's day I found myself rapt in the Spirit." One is not so found by chance. The tides of the Spirit are forever flowing free, but we must place ourselves in such frame of heart and mind and soul as to avail ourselves of them. To do so involves the elimination of externals that we may be lifted in spirit, cleansed of pettiness, coldness, indifference, and professionalism.

"In the Spirit on the Lord's day" is not limited to the first day of the week, to be sure, for the entire week is a process of preparation; yet the last half hour is critical. It is the climax to the making ready for the exacting privilege of conducting public worship. Frail beings that we are, God can do what with men is impossible, and in this space of time God can melt our hardness, he can surprise our aloofness, and when "rapt in his presence," the minister can say from the heart, "I was glad when they said unto me, we will go into the house of the Lord."

Each must find for himself the sort of preparation which enables him to be found of God. Sometimes it will be the classics, such as *Of the Imitation of Christ*, particularly the Edith Cavell Edition; or an essay by Evelyn Underhill, especially her book *Concerning the Inner Life*. There are the numerous books of prayer such as *Altar Stairs*,

The Splendour of God, The Abiding Presence, The Way of Light or the collection especially for the clergy of Henry Sylvester Nash's prayers and meditations.

The writer finds it helpful, also, to read from time to time pages from books on the ministry because they renew the mind again and again with the glory of his calling. Of these there is no end, but we mention two: W. Russell Bowie's Yale Lectures on Preaching, *The Renewing Gospel*, with its superb definition of a preacher, and the story of the minister called to a hospital in the middle of the night (anyone reading it will never be found without a New Testament or prayer book); and H. Adye Prichard's *The Minister, the Method, and the Message*. Many of the Yale lectures are now far more than treatises on sermon construction, and are, therefore, valuable for this sort of interior preparation.

Not least of various methods is the quiet mulling over of Biblical passages. This is the time to review the morning lessons, not with the thought uppermost of the proper rendering and emphasis, but rather the free play of the imagination, the placing of oneself in the setting, and getting the feel of the situation.

The half hour will naturally close with prayer, though most likely the whole time has been directed God-ward. Probably few pray enough; too often we come to our work from low levels, from the common angle, with the ordinary point of view. To trust God more and place less value in our own efforts, to gain on our knees the mountain heights, is the way by which people will unconsciously note that we have been with the Lord. That means the sacrifice of self, but we rise to be more nearly adequate to our calling.

A few years ago there appeared in *The Living Church* a bit of verse by Emily Taylor Perkins entitled "Prayer Before Preaching." It fits this last half hour before worship, and all hours. "Lord, purge my preacher-vanity away Before I climb the pulpit steps today. How have I dared to use this holy place To draw the veil of self across Thy face, Indulge in arid rhetoric instead Of showing men who starve the Living Bread?"

Now may I be a monstrosity in Thy hand
And my words those that children understand,
Like sudden piercing chimes insistent, clear,
Compelling all within the church to hear.
Transfix me with Thy Presence till they see
The Bread of Heaven, and feed their souls on Thee."

The Military Funeral

(From page 17)

the grave, the music ceases and arms are brought to the order.

The Commander next commands: "1. Parade. 2. Rest."

The Officer in charge of Firing Squad brings his detachment to parade rest. On executing parade rest they all incline the head.

At the Graveside

If no previous service has been held, the service for church or home should be read at the grave, prior to the following committal:

Chaplain: "Man, who is born of woman, is of few days and full of trouble. He cometh forth as a flower and is cut down. He fleeth also as a shadow and continueth not." (Here the body will be lowered into the grave, first removing the Flag from the casket.)

Chaplain (continuing): "Forasmuch

as God hath taken out of the world the soul of our departed fellow servant, we therefore commit his (her) body to the ground to sleep and his (her) soul to endless peace to rest. The dust returneth to earth as it was, and the spirit returneth unto God who gave it."

Benediction (if desired).

Commander: "Salute the dead."

Officer in charge of Firing Squad gives order according to the Infantry Drill Regulations in force at the time. (See page 36.)

Squad fires three rounds of blank cartridges, the muzzles of the pieces being elevated.

Bugler: Taps. (With two bugle echoes from different portions of the cemetery if possible.)

The escort is formed into column, marched in quick time to the point where it assembled, and dismissed.

The band does not play until it has left the enclosure.

*Minister, Trinity Episcopal Church, Melrose, Massachusetts.

"I Was a Stranger and Ye Took Me In"

by Elizabeth Logan Davis*

The Council of Church Women of Rahway, New Jersey, seeing the rapidly growing population under war conditions, decided that the time had come to stop listening to speeches and to start doing something about it. The result of the decision was that the group cooperated with the Federation of Churches in the city to place a new folder and "invitation to worship" in every home.

SINCE the war began, we have become a nomadic country. It is a common occurrence to have several thousand people move into a community almost over night. Our boys toss a few belongings into a suitcase and are off to camp in an unfamiliar area. Their mothers and fathers and little sisters move their truck load of house furnishings to an industrial center with the ease that an Arab folds up his tent and travels to an oasis. Twenty-six million people in America have moved swiftly and without hesitation during the past two years.

These nomads are creating a new angle to our church programs. The church bells are not enough to call these newcomers away from mundane occupations, cross-word puzzles and Sunday papers interspersed with exciting radio broadcasts. We who are established in a church home are beginning to realize that we will have to shake ourselves out of our smug complacency, leave our easy chairs and go out into the highways and byways and compel these strangers to come to the feast which God has prepared for them.

In Chesterton's *St. Francis of Assisi*, he says concerning the friendly attitude of St. Francis to the ordinary man, that, "The world came into the church by a nearer door and by friendship it learnt faith." The church was the most important factor in mediaeval history. That period was also a time of evolution such as we are passing through now. The church was the only bond of union and the only restraining force in the disturbed condition of that time. For some reason or perhaps for many reasons the church has lost the prestige it once enjoyed. To gain it back again and bring the world into the church Protestants must tackle the job unitedly with all branches assuming a share of the responsibility.

In our town when we were deluged by defense workers, with a united ef-



fort we set about welcoming these newcomers. Realizing it was no time for competitive denominationalism, we carefully worked out a brochure with the caption, "The Church of Christ in Rahway." Of course, our churches did have various appellations but these were to be secondary. There was to be no rivalry for were we not one Body of Christ? We took for our charter Matthew 25, remembering that Christ's judgment was based on how much we are willing to exert ourselves in the interest of others—even the "least of these." The brochure was a well printed, attractive booklet with a map of the city locating the different branches of the church, a page given to each pictured edifice with the name of the minister and the time of services. The closing pages were a brief letter to parents and conditions for membership in the Church of Christ in Rahway.

How to get these brochures distributed with fairness to each denomination was worked out through the Council of Church Women. A calling chairman was named for the entire city. Her procedure was carefully plotted:

1. Areas marked off where housing projects had been opened. Maps furnished by city engineer's office.
2. Captain for each area.
 - a. These captains selected a woman from each church from which calling committees were formed.
3. General chairman called the teams together for instruction.
 - †a. Dramatized conversation: Two women as church callers, three women representing newcomers—one a timid bride, another a woman of set opinions, and a harassed mother. Reactions to calls some pleasant, others unpleasant.
4. No spasmodic survey but a continuous process.
 - a. The callers had a set time each month for reports.
5. Names sorted out as to church preference or former church affiliation.
6. Call by minister on names given to him by the general chairman.
 - a. He in turn gives members of the family to different age groups. These groups have their own callers.

It is not easy to ring a strange doorbell and not shrink from what may be a rebuff. When a newcomer shows antagonism to the word "church" and may even shut the door in the face of the caller, the first impulse of the visitor will be to run home and leave the task to somebody else. If the caller, however, disregards her hurt pride and perseveres she will encounter more happy experiences than disagreeable ones. She will find lonely young mothers who eagerly welcome a visitor. She will have the door flung wide to her by Christians seeking the right church. She will be welcomed by housewives puzzled over new situations, not knowing which way to turn. The caller and the newcomer will be equally overjoyed by finding mutual acquaintances. It is fun when a stranger is discovered to be from the church woman's own home town.

The spirit of hospitality was fostered in the whole community by this widespread and continuous calling campaign. The Jews set up their own committees for visitation; the Roman Catholics sent out a man to check on Catholic

*†This dramatized conversation can be ordered from the Inter-Church Committee for Defense Areas, 297 4th Avenue, New York City.

*Mrs. Chester M. Davis, whose husband is the minister of the First Presbyterian Church, Rahway, New Jersey.

families. The Negroes were instructed at the time the other churches were given pointers on how to call. They made a most commendable showing.

In one church instead of having a program on the regular meeting day of the Woman's Association, the members divided up into pairs and spent the afternoon in calling. They said that for years they had been listening to speakers and now was the time for action. Their city had an increase in population of 4,000 in a few months' time. Meeting such a situation shows how far along the road they had traveled towards the fulfillment of Christ's program, "I was a stranger, and ye took me in." It is like the housewife who prayed for patience and was sent a green cook.

A woman going out on a church call will discover that to make a good impression she will require something more than her newest coat and fanciest hat. Before she has rung many doorbells she will be aware that unless she has deep-seated enthusiasm her call will be ill-spent as a dud bomb dropped on a well fortified objective. Only those need apply as callers who are equipped with that genuine enthusiasm—the root meaning of which is "divinely inspired or possessed by God."

The Departmentalized Church

(From page 15)

ership training class in worship. Nothing is more needed.

In addition to concern for public worship the department may well interest itself in the encouragement of personal devotions, by promoting the use of devotional literature, by providing a library of devotional books and in some situations by creating a chapel for personal devotional use. This concern for the individual should include cooperation with the pastor in bringing communion to shut-ins.

The Department of Property and Finance

This group devotes its energies to the task of providing the physical equipment needed for the total church program and of maintaining that equipment in good repair. The provision of adequate custodial service together with a plan for the supervision of such work is important. Pity the poor custodian who must take orders from scores of bosses. Stewardship of church property will require attention to a plan of insurance protection.

This department undertakes also a systematic business-like program of church finance which involves recommendation of an annual budget, the conduct of an every member canvass,



PROJECTION SCREENS
AVAILABLE

A new fall line of projection screens designed to supply all civilian supply, educational and visual training needs, yet made of non-critical material, has just been announced by Radiant Manufacturing Corporation of Chicago, the major part of whose production is now going to the armed forces.

Portable, table, wall and ceiling screens in a variety of sizes, all with the famous Radiant "Hy-Flect glass-beaded screen surface, will be available for immediate delivery. Many outstanding features of former Radiant lines have been incorporated again in the new line. All new models are available without priorities.

The new line includes sizes from twenty-two inches by thirty inches to sixteen feet by sixteen feet.

or one of the numerous adaptations of it, a plan for the systematic handling of church funds, and auditing of church financial records.

A third area of responsibility is the program of publicity and advertising.

The Department of Religious Education

Here lies responsibility for an active program of training for the church constituency. The Sunday church school should be thought of as but one phase of this work. Opinions will differ as to the best method of constituting the department. Some will want a small board with functions similar to those of the board of education in the public school. My own preference is for a broadly democratic meeting of all the workers in the field with the head of the department serving as the superintendent of the church school. I like to have the people responsible for executing plans sharing in their formation; otherwise the plans may never be exe-

cuted.

The work of the department is very broad and should include not only the church school but forums, midweek discussion groups, daily vacation Bible schools, church library, parent-teacher meetings, leadership training, promotions of attendance at summer conferences and a steady process of evaluation of the educational program.

Department of Local Church Fellowship and Recreation

Fellowship lies at the heart of religion and modern psychology has taught us the character forming value of wholesome play. Specific projects for this group include the annual church picnic, father-son banquet, mother-daughter banquet, family nights, etc. The group endeavors to provide adequate equipment for recreational purposes and a program to train leadership in recreation.

Department of Social Education and Action

From the first day the Pilgrims set foot on this continent Protestant churches have felt concern for the world about them; at first, problems of government were dominant, and then almost immediately education, then the struggle for our independence, then slavery, and now the whole realm of social issues. The main task here is educational, making use of classes, study clubs, forums, literature, posters, etc. Action grows out of study.

Department of World Brotherhood

These people take responsibility for promotion of the missionary work of the church, suggesting missionary goals, conducting the campaign for mission funds or at least cooperating with the finance committee in this respect. They should conduct a steady educational campaign.

World brotherhood includes attention to the growing ecumenical movement and the promotion of community cooperation between churches, as well.

Attendance at church associations and promotion of use of denominational literature falls naturally here.

Department of Personal Ministry

The work here includes visitation of the sick and shut-ins, cooperation with the pastor in dealing with personal problems of all sorts, provision for personal counseling. It may well take over the extension department of the church school which is also concerned with shut-ins. The administration of the relief funds of the church should be done secretly by this group. The church may also have a loan fund, and scholarship loan funds. The department members need to study the social agencies of the community and help re-

late people to them when they can help.

Department of Membership, or Evangelism

The winning of new people for the church should be carried on steadily. This group maintains a file of prospective members, goes out each month to visit among them, provides a membership training class and then follows the new members to be sure they are integrated into the church. Once a year it should call on the whole church to conduct a lay visitation campaign. If the church clerk is also clerk of this department the problem of keeping membership records straight is simplified. Some churches may want to grant authority to this department to give letters of recommendation to other churches, to shift members from the resident to the non-resident list or vice versa, and to recommend new members to the church.

Advantages of the Departmental Organization

There are many substantial advantages in the departmental or functional form of church organization.

1. It provides a simple, straight-forward executive procedure. There is one central body, the church council, which determines general policies and commits them to the appropriate department for executive procedure.

2. It definitely fixes responsibility. There is an agency to care for any problem that comes along. There is no "passing the buck" between trustees and deacons or elders.

3. It is broad enough to cover adequately the diversified program which modern conditions require in the vital church. The two-board church invariably leaves some aspect of church life unorganized and undone.

4. It provides the opportunity to put many people to work. Some departments such as evangelism can use an almost limitless number of persons to do lay visitation work. People are forever saying to the church, "Use me or lose me."

5. It is flexible. People can be shifted from one department to another at any time. New members can be integrated in the work of the church by being placed in a department soon after joining the church.

6. It provides an opportunity for a steady educational program along with the business procedures of the church.

7. It provides the minister a great opportunity to do things not to people or for people but with people.

A Harvest Festival Service

*Two times during the year the church has an opportunity to bless the fields, the toilers and the fruits of the ground. The first is the rogation days when the seed is blessed; the second, the festival of the harvest. The following program, prepared by William J. Rupp, minister of Great Swamp and Chestnut Hill Evangelical and Reformed Churches, Spinnerstown, Pennsylvania, is distributed in leaflet form by the Committee on Town and Country of the Home Missions Council of North America and the Federal Council of the Churches of Christ in America.**

Prelude

After a processional hymn, if one be used, and with the congregation standing, the minister shall say:

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

The Invocation, in unison:

Almighty God, from Whom cometh every good and perfect gift, and Who pourest out upon all who desire it, the gift of grace, deliver us, when we draw nigh unto Thee, from coldness of heart and wanderings of mind, that with steadfast thoughts and pure affections we may worship Thee in spirit and in truth, giving thanks always for all good things, through Jesus Christ, Our Lord. Amen.

A Hymn: God of the Earth, the Sky, the Sea. Tune—"St. Catherine, L. M."

God of the earth, the sky, the sea!
Maker of all above, below!
Creation lives and moves in Thee,
Thy present life through all doth flow.

Refrain:

We give Thee thanks, Thy name we sing,
Almighty Father, heavenly King.

Thy love is in the sunshine's glow,
Thy life is in the quick'ning air;
When lightnings flash and storm-winds blow,
There is Thy power; Thy law is there.

Refrain:

We feel Thy calm at evening's hour,
Thy grandeur in the march of night;
And, when Thy morning breaks in power;

We hear Thy word, "Let there be

*Single copies of the service may be secured at three cents each upon request of the committee at 297 Fourth Avenue, New York City. Quantity rates on request.

light."

Refrain

(Here shall the congregation be seated.)

Responsive Reading

Minister: Praise waiteth for Thee, O God, in Zion; and unto Thee shall the vow be performed.

Response: O Thou that hearest prayer, unto Thee shall all flesh come.

Minister: Iniquities prevail against me; as for our transgressions, Thou wilt purge them away.

Response: Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts.

Minister: We shall be satisfied with the goodness of Thy house, even of Thy holy temple.

Response: By terrible things in righteousness wilt Thou answer us, O God of our salvation.

Minister: Who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.

Response: Who by His strength setteth fast the mountains, being girded with power.

Minister: Who stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

Response: They also that dwell in the uttermost parts are afraid at Thy tokens; Thou makest the outgoings of the morning and evening to rejoice.

Minister: Thou visiting the earth, and waterest it; Thou greatly enrichest it with the river of God, which is full of water.

Response: Thou preparest them grain, when Thou hast so provided for it.

Minister: Thou waterest the ridges thereof abundantly; Thou settest the furrows thereof.

Response: Thou makest it soft with showers; Thou blessest the springing thereof.

Minister: Thou crownest the year with Thy goodness; and Thy paths drop fatness.

Response: They drop upon the pastures of the wilderness; and the little

hills rejoice on every side.

Minister: The pastures are clothed with flocks; the valleys also are covered over with grain.

Response: They shout for joy, they also sing.

Choral Response. Tune—"Nun Danket"

Lord God, we worship Thee!
In loud and happy chorus;
We praise Thy love and power,
Whose goodness reigneth o'er us.
To heaven our song shall soar,
Forever shall it be
Resounding o'er and o'er,
Lord God, we worship Thee!

The Holy Scriptures

A Hymn. Tune—"Avon, C. M."

The Lord's my shepherd, I'll not want;
He makes me down to lie
In pastures green; He leadeth me
The quiet waters by.

My soul He doth restore again;
And me to walk doth make
Within the paths of righteousness,
E'en for his own name's sake.

Yea, though I walk in death's dark vale,
Yet will I fear no ill;
For Thou art with me; and Thy rod
And staff me comfort still.

My table Thou hast furnished
In presence of my foes;
My head Thou dost with oil anoint,
And my cup overflows.

Goodness and mercy all my life
Shall surely follow me;
And in God's house forevermore
My dwelling place shall be. Amen.

Pastoral Prayer

O God, giver of all good and fountain of all mercies, in Whom are the springs of life; all glory, thanks and praise be unto Thee for Thine ever-flowing goodness; for Thy faithfulness which is from one generation to another; and for Thy mercies which are new every morning, fresh every moment, and more than we can remember. We thank Thee for seedtime and harvest, and summer and winter, and nights and days throughout the year; for food and clothing and shelter; for Thy fatherly hand over us in sickness and in health, in joy and in sorrow, in life and in death. We praise Thee for our friends and kindred, for home and country, and for Thy church and for Thy gospel. We now call upon Thy name, humbly beseeching Thee to accept this our becoming service and bounden duty, even as we offer it, in the name of our Lord Jesus Christ.

Almighty and eternal God, we yield Thee hearty thanks for this Thy bounty again bestowed upon us. Through Thy providence and mercy we have now reaped the fruits of the earth in due season and gathered them into our barns. Give us power to use the same to Thy glory, to the relief of those that are needy, and to our own comfort. Continue, we beseech Thee, Thy

WHEN A STAR TURNS TO GOLD IN YOUR WINDOW*

When a star turns to gold in your window some night,
And a voice that you love speaks no more,
You will know a new fellowship born in hard pain,
And a kinship the whole wide world o'er.
The Stars and the Stripes in new radiance will shine,
Immersed in his blood good and true;
And Freedom be cherished more precious far,
When sealed with his life-blood for you!

But to him for whom "Taps" will be sounded on earth,
"Reveille" shall sound in high Heaven;
'Tis the price men have paid for the Freedom they love
Since Eternity's struggle began.
The bright Star of Bethlehem turned to pure gold,
That men in its light might find peace:
Our Father in Heaven His only Son gave—
The price of a sinner's release!

A star turned to gold in our window tonight,
And the love in our hearts surges strong
Through tears of sore grief that one young and brave
Must now to the ages belong.
But proudly we accept his great sacrifice,
And acknowledge his fine courage bold;
And thank God that we had a loved one to give—
A star now emblazoned in gold!

Then fire the "Salute" to our hero who dared
Give his life that millions might gain
Release from the yoke by which tyranny binds
All races and nations in pain.
Yes, for him sound sweet "Taps" of rest and reward,
While, remaining, we hold to our word
With our lives and our fortunes our Country to guard,
And to help speed the Day of the Lord!

Harry F. Zierer, Cincinnati, Ohio.

*In honor and memory of Ensign Bruce Edward James, who died in service March 8, 1943.

loving kindness toward us, that year by year this good land may yield her increase, filling our hearts with joy and peace. To this Thy miracle of earthly providence, add now, we humbly pray Thee, the richer miracle of Thy heavenly grace, and evermore give us that bread which cometh down from heaven, whereof they that eat shall be nourished and kept unto life eternal. Teach us to remember that it is not by bread alone that man doth live, but by every word and work that cometh

from Thee, and to assist us that we may evermore feed our spirits on him who is the true bread of life, even our Lord and Saviour, Jesus Christ.

Most gracious Father, Lord of springtime and harvest, bless, we beseech Thee, those who sow the seed and reap the harvests of the world. Grant that they may receive a just reward for all their labors and enjoy not only the fruits of the earth but those of the spirit as well. Give to all a due sense of Thy mercies, such as may appear in our lives by an humble, holy and obedient walking before Thee all our days. In all times of our prosperity, fill our hearts with thankfulness, and in the day of trouble suffer not our trust in Thee to fail. And unto Thee, Father, Son and Holy Spirit, be all honor and glory, for ever and ever. Amen.

A Hymn: When Thy Heart With Joy O'erflowing. Tune—"Bullinger"

The Harvest Thank-Offering

(It is suggested that money offerings be accompanied by fruits of the field as symbolic of our thank-offering.)

Choral Response. Tune—"Old Hundredth, L. M."

Bless Thou the gifts our hands have brought;

Bless Thou the work our hearts have planned;

Ours is the faith, the will, the thought;
The rest, O God, is in Thy hand.
Amen.

Anthem. (An appropriate hymn or anthem of harvest or thanksgiving)

The Sermon

Prayer and Our Lord's Prayer

A Hymn: Now Thank We All Our God

The Benediction and Response

Postlude

LIBERTY THROUGH DISCIPLINE

Life is an art. The interplay of our natures with our environment is a complex process. A person is free when he is able so to adjust himself to his surroundings that he can obey and use the laws of his own nature. Such freedom is not a native gift, nor is it found, as Rousseau held, in the state of nature. The free use of our full nature is acquired as the musician wins the free use of his instruments. The little girl must hold herself to the patient finger exercises if she would fit herself for that freedom of the artist whereby her hand can dance up and down the keyboard with unconscious grace while her mind follows the theme of the composer. She might wish to forego those finger exercises—and her neighbors might wish even more that she would forego them—but they have to be done. The artist's liberty comes through discipline. Ralph W. Sockman in *The Paradoxes of Jesus*; The Abingdon Press.

Jackson Hall for Service Men

Minneapolis Churches Operate Successful Program

by Phyllis Kremer

A GROUP of Minneapolis Evangelical churches have found a solution to the problem of providing servicemen stationed near the Twin Cities with a "home away from home." The establishment of a servicemen's center under the auspices of fifteen Minneapolis churches has supplied an additional headquarters for soldiers, sailors and marines looking for something to do on week-end leaves.

The idea for the center grew from discussions of the duty of churches toward men who have little to do but drift around the loop district on Saturday nights. Churchmen felt that men with short leaves seldom start out with anything definite in mind, and that they would welcome recreation and refreshments offered free of charge by such a center. Plans for the project, originated by the First Baptist Church of Minneapolis and promoted by a group of young business men, were quickly endorsed by representatives of other churches. During January of this year, an executive committee was set up consisting of six men, led by George S. England, promotional manager, to organize and establish the center.

The basement of the First Baptist Church was transformed into a recreation hall, and the aid of wives and daughters of the churchmen was enlisted to provide refreshments and hostesses for the men. Although Minneapolis First Baptist is the church most active in the center, an advisory committee was set up in April consisting of pastors from other churches which help with the project. This committee includes Norman B. Harrison, evangelist and Bible teacher; Richard Clearwater, minister of the Fourth Baptist Church; Victor B. Nelson, minister of the Aldrich Avenue Presbyterian Church; Robert B. Annand, minister of the Park Avenue Methodist Church; Arley L. Bragg, minister of the Central Free Church; Robert L. Moyer, minister, and Curtis B. Aken-son, assistant of the First Baptist Church; and Ewald Chalberg of the Church Business Men's Committee.

These men realize that servicemen need the help of the churches in the cities or towns near which they are stationed; the advisory committee helps to make the servicemen's center more

attractive to the men, plans special entertainment, and calls on the members of the individual churches to do their part in keeping the servicemen off the streets and out of the saloons.

In order to make the new center known to the men, the executive committee got in touch with military authorities at Fort Snelling, Wold-Chamberlain Naval Training Station, the University of Minnesota campus, and a Japanese training camp at Savage, Minnesota. Representatives of the churches explained to the authorities the advantages of having a church-run center only a block from the downtown district of Minneapolis. Each military center was given posters to put up and, in each instance, the authorities cooperated by running notices of the new center, Jackson Hall, in official bulletins.

The most successful publicity organ, however, was found to be cards handed out on street corners on Saturday afternoons and evenings. The committee felt that in this way the men would be met as they were trying to decide how to spend their spare time. The assumption was evidently correct, for the center has been a success from the start. After the opening of the hall, of course, the most valuable aid in attracting the men was through word-of-mouth advertising by those who had already attended.

The churches behind the project have tried to think of everything to make a serviceman's evening enjoyable. There are four ping-pong tables, two shuffleboard courts, and many games such as dart-throwing, checkers and backgammon. There is a writing room with stationery and envelopes, and a reading room with popular books and the latest magazines. In a larger room, a radio-phonograph set is ready for those who want to dance; and there are symphonic records for men who would rather just sit and listen. Two pianos have been donated for men who have talents in that direction. Piano playing and songfests are encouraged so the men will mix with each other and make new friends through the hostesses. For those who would rather listen to special radio programs, small radios are put by easy chairs in the lounge where the atmosphere is less

noisy. One of the most popular things at the center is the record-cutting machine. The servicemen can make records of themselves singing or talking and mail them out right from the center.

Appreciated Entertainment

The hall is open from noon until midnight Saturdays. During the afternoon and evening coffee and cakes made by the ladies of the churches are served; and then, about eight o'clock, the formal entertainment begins. Local entertainers from the radio stations and theaters come regularly. One of the best liked of these is Ramona Gerhardt, a pianist and organist from Station KSTP. The soldiers themselves are asked to take part; but the luckiest men are those who come to the center when a nationally famous performer is in town. Orchestra leaders in stage shows at the theaters, artists brought in by the University of Minnesota Artists' Course, and actors in road-show productions—all have been only too glad to give some of their time to the men at Jackson Hall. In recent weeks, Woody Herman, a swing band leader, and Paul Robeson have received the biggest ovations. Community singing is a part of the evening show, and a song-leader from one of the churches presides to get things started. The formal entertainment is always ended with a short talk by the pastor of one of the participating churches.

Much of the furniture and games at the center was donated by church members and business men, and the center is supported by the contributions of these same groups. The time given by church members is also donated, as are all of the refreshments served. One of the soldiers agreed that the USO and Red Cross canteens were swell, but give him "homemade cake with lots of frosting like we get here." The original church group has been more than tripled by requests from other churches asking to be allowed to help with the center. Although the churches backing the hall are Evangelical, servicemen of all creeds are welcomed and made to feel at home.

The success of the center can hardly be doubted. It is the only church fa-

(Turn to page 28)

Japan and Korea

by Homer B. Hulbert

The author of this article was former adviser of the late Korean Emperor. He is the author of "The Passing of Korea" and the "History of Korea." In this article he pleads that when the peace is made that Korea be given a chance to exist as a free people on equal terms with her neighbor, Japan. It is a modest proposition, but a Christian one. The fact that Korea has not as yet received diplomatic recognition from the allies makes us feel that it is timely.

THE induction of thousands of American-born Japanese into the United States Army is a matter of grave importance. It will require the maximum of loyalty on their part and of faith on ours. That there should be any considerable number of men of Japanese blood, whatever be their legal status under the Constitution, who desire to fight against the nation of their ancestors is indeed a startling fact. However deep may be the pit of humiliation into which defeat may plunge the people of Japan and however convinced they may become that the inauguration of this war was a dismal mistake, these Japanese who elect to join in the effort to expedite such a fatality for the Empire of The Rising Sun cannot but know that their names will go down in the annals of that country as arch-traitors, if not legally none the less truly. It is all the more remarkable, therefore, that simply to be born in this country is of such significance to them as to make them throw into the discard all the opprobrium and contumely that will be theirs, especially since their fathers and mothers are debarred from naturalization in this land.

There is another aspect of the mat-

ter, however, that must not be overlooked. While the leading class in Japan will condemn these American-born patriots to eternal scorn, there are thousands if not millions of Japanese who will ask themselves what it is in this Republic of America that could possibly command the love and loyalty of these men. They will ask themselves whether there is not something in our civilization that they have largely overlooked and have failed to appropriate. When they learn with what courtesy and care the Japanese nationals in America have been treated by our government, while Americans in the Far East have been handled with such brutality by theirs, they may wonder whether some important ingredient may not have been omitted from the alembic of their national life, whether in their many, and often splendid, borrowings from us they have not failed to borrow the spiritual essence which permeates our civilization and made it startling.

If we ask what that essence may be, there is only one possible answer—Christianity. That such a proposition will elicit only raucous laughter from those who sit in the seats of the scornful is not a sufficient argument against

the fact. That Mrs. Hemans may have been a little optimistic when she said, "They left unstained what there they found," is no sufficient disclaimer. At the very roots of our Constitution, dominating our whole life and character, lies the basic principle of Christianity, the freedom of the individual. God made man because without man his felicity was incomplete; for there is no felicity that is not enhanced by sharing.

There are thousands, if not millions, of Americans who consider Christianity either a monstrous joke or an insult to their intelligence, while at the very moment of such repudiation they are enjoying gifts of the most essential kind which never could have been theirs but for Christianity. When we think of the schools, colleges, universities, hospitals, homes for the aged and hundreds of other philanthropies which owe their foundation to Christian men or organizations, we stand amazed at the debt which our national culture owes to the underlying principle of Christianity; and even if we admit that some of these benefactions were dictated by a troubled conscience, the inexpugnable fact remains that the conscience was there.

When A. E. Housman wrote:

I took my question to a shrine that has
not ceased from speaking,
The heart within, that tells the truth
and tells it twice as plain,
And from that cavern oracle I hear the
priestess shrieking
That she and I must surely die and
never live again.

The most significant word in that dramatic pronouncement was the word shrieked. It was no evangel. And when he further implied that the proper attitude of the human mind toward death is the utter nonchalance of the heroes of Thermopolae when, awaiting the coming of the Persian hosts, as Herodotus tells us,

"The Spartans sat upon their sea-wet rock and combed their hair," he was not voicing the inner spirit of British or American culture. The Bible remains a best seller.

Now the question remains whether, when and how Japan is to rectify the mistake which she made. In material things Japan took America as her object lesson, but now she has found that it did not bring her to the goal which she had in mind, and it is probable that it will be some time before she will

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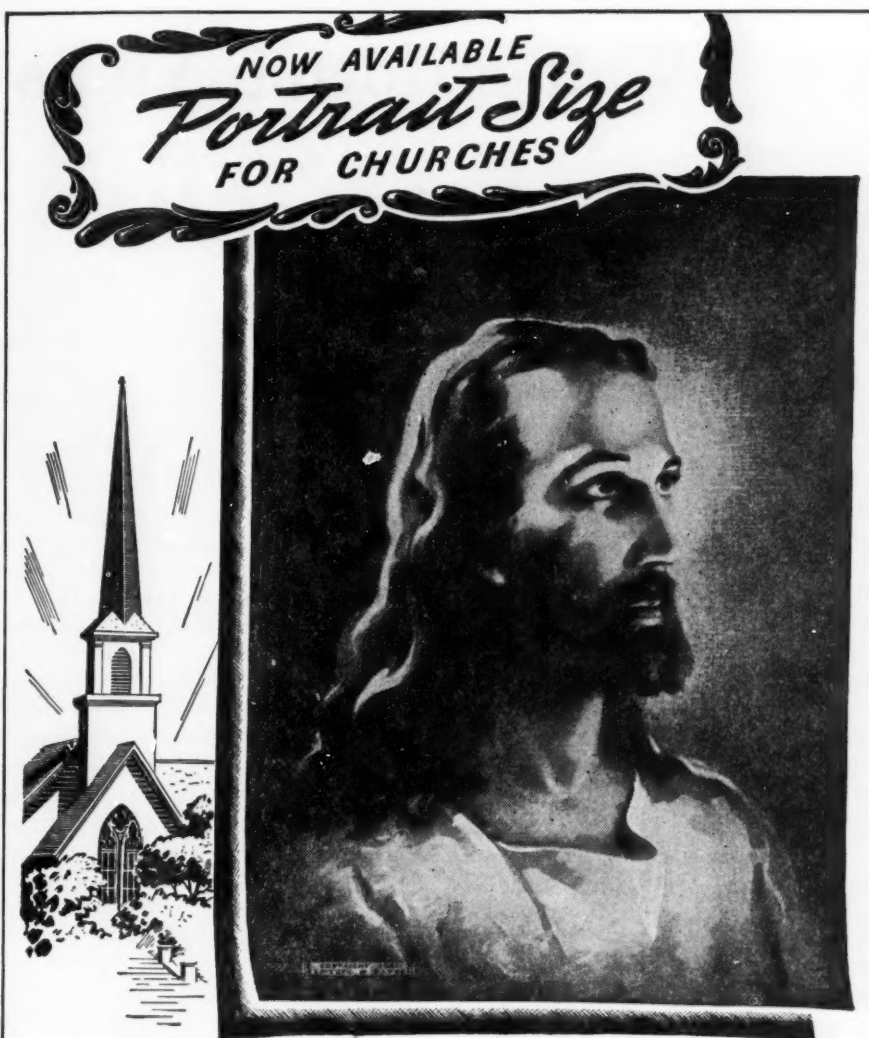
What we do - we must do NOW!

accept any more favors from us. Her impulse toward moral rehabilitation must come from some other direction, preferably from some nation or people who have not been active participants in the war which was her undoing. Such a country is Korea from whom she received in ancient times her first introduction to Confucian and Buddhist ideas. That Korea is an oriental people with a language much like her own and with a better appreciation of her temperament and nature would be of material aid, but it would have to be a free Korea which Japan could respect. The contempt which Korea's unwarlike nature has engendered in the Japanese mind would, it is to be hoped, be ameliorated by the humiliation to which Japanese pride has been subjected. The Christian element in Japan, though smaller and less influential than that in Korea, could form a point of contact with that of the peninsula and inaugurate a revival of cordiality that would gradually bring the two nations into friendly cooperation. The aid of America and other occidental peoples in the economic regeneration of Japan would gradually do away with the rancor caused by the war.

But there can be no question that physical mastery must be denied Japan outside the limits of her own borders. It is the pride of such mastery that has been the cause of her downfall, and so long as it remains there will be no way left for her renovations. Otherwise we would be repeating the mistake we made in the case of Germany when we left her to rearm and plunge the world into the present conflict. To give Japan a mandate over Korea would be a worse disaster for Japan than for Korea, for, as Lacordaire said of Ireland, "Despoiled of her possessions by gigantic confiscations she has tilled for her conquerors the fields of her ancestors and by the sweat of her brow has gained the bread that has sufficed for her to live with honor and to die with faith."

Even so it would be with Korea, but the repercussion upon Japan would be to kill her soul. No disservice could be so disastrous to Japan as continued overlordship over Korea. It is true enough that such overlordship might result in the more rapid development of Korea's latent wealth and that the country might be more "peaceful" than it may be during the hard task of erecting a Free Republic, but that peace would be only outward while within there would be bitterness and hatred.

If, then, we wish to hasten the day when both Japan and Korea shall be enlightened and Christians we must give Korea liberty once and for all.



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Walter Horton Views Religion

by A. Ritchie Low*

The distinguished theologian from Oberlin gives his views on the world religious situation.

THE thing that impresses you when you first meet Walter Horton is his youthful appearance. He's been writing books for some years now and when you see his name on a program you expect to come forward, manuscript and specs in hand, an oldish looking sort of individual, one with the atmosphere of the classroom about him. But the Oberlin professor doesn't fit this description.

If you saw him walking down our main street in Johnson, Vermont, you might take him to be the young attorney on his way to the Hyde Park courthouse, or one of the local physicians or a business man bound for the noon day luncheon club.

Walter Horton and I had met some ten or twelve years ago but in the meanwhile I can't say that in physical appearance he'd changed much. I also found him to be the same mild mannered scholar, quiet and dignified and unassuming, easy to meet, friendly and informal, willing to be interviewed and talk "shop." When he comes up to our hill country the Oberlin professor always gets a good hearing and this because "he has something on the ball."

We began our visit by talking theology. What's the trend these days? He'd just been delivering a lecture, one of the chapters in his latest book, and this seemed a good question to open up with. We have left, most of us, the easy going liberalism of the nineteen twenties and thirties. A new spirit, a new approach, I said, was in the air. What's around the corner?

"There is a trend away from liberalism toward but not to the so-called new orthodoxy of Barth and Brunner." Horton replied, "The fresh emphasis of the new orthodoxy upon the reality of divine revelation and the perennial truth of the Word of God is being accepted." He added, "But Barth's total rejection of 'natural theology' and of the empirical-rational approach to theology is not being accepted."

Concerning the pacifist division in the churches Dr. Horton admitted there were instances of a pacifist pastor being opposed and finally ousted by his congregation and this even when his

advocacy of pacifism is humble and not constantly harped upon. "On the whole, however," remarked the well-known theologian, "there is much less unfriendly division on the pacifist issue than in the first World War."

We hear much about denominations getting together, about the need for less competition among churches in local communities. Seldom, though, do we either hear or read anything about theological seminaries banding together, pooling their mental and financial resources in order to do a better job. And yet isn't there a need of their doing just this?

Dr. Horton admits there is. "I think that under modern conditions of travel (he said this, remember, before the most recent severe gas rationing became effective) we have too many seminaries. Perhaps the experiments made last summer in continued summer sessions for neighboring seminaries may lead to better coordination. Oberlin, for example, is combining with the Episcopal seminary not far away and this, I think, to our mutual advantage."

Right now there is a shortage of ministers. With many men in the armed forces this isn't surprising. But how about post-war days? Is the present shortage likely to continue? This teacher isn't worried about any great scarcity of pastors and frankly said so.

"It looks to me," he said, "as though the rapid expansion of the supply of ministers required to fill chaplaincies for our huge army might leave us with an excess supply of men when demobilization finally comes. They will be an aggressive lot, however, and can make places for themselves by missionary and evangelistic activity."

I wanted to know what Oberlin was doing to train men for the rural ministry. The New England Town and Country Church Commission has been pushing the idea of a specially trained ministry for the countryside, I told Dr. Horton, and this is right because most parishes are in the smaller towns.

Oberlin, he reminded me, is particularly interested in the rural ministry and is specifically training men for it in many ways: by courses on the rural

community, by field work in surrounding rural areas, by field trips and seminars in which experts on the rural church and community are heard and observations of effective work are made. Also, he pointed out, there is a local branch of the John Frederick Oberlin Fellowship, an organization started by country pastors in New England.

Books mean a great deal to Walter Horton as anyone well knows who has read his own volumes. I wanted to know what ones he'd recently read that he'd like to recommend. Here is his list: John Bennett, *Christian Realism*; J. S. Whale, *Christian Doctrine*; Nels Ferre, *The Christian Faith*; William Paton, *The Church and the New Order*; Charles Hartshorne, *Man's Vision of God*; John Knox, *The Man Christ Jesus*; Norman Pittenger, *Christ and the Christian Faith*.

Getting back to the churches, I asked him if he thought the war would mean a return to them. Did he find the churches better attended? What did he look for in this connection?

"A return to religion, certainly; to Christianity, less certainly. People," he continued, "are deeply stirred by the crisis and reaching out for help; but unless Christian evangelism is more aggressive and effective than at present, they are likely to go over to some form of the religion of nationalism, as the Germans did after the last war. Churches are slightly better attended but 'God Bless America' is more popular than 'Onward Christian Soldiers.' Even when the latter is sung it is 'soldiers' not 'Christian' that is underlined in the minds of most singers."

Mention was made of the use of the radio by the churches and I went on to complain about the drab sameness of our Protestant services sent over the air. Too much monotonous uniformity, I said. Horton, I learned, doesn't listen much to the radio and when he does it is to hear men like Harry Emerson Fosdick and Walter VanKirk. Yes, and sometimes he tunes in to listen to Fulton Sheen, Roman Catholic orator whom Horton thinks is pretty effective because of his sheer power of thought, clearness of statement, sincerity of emotional appeal.

Our radio appeal could and should be varied to include interviews with missionaries just back from abroad, by

*Congregational Church, Johnson, Vermont.

inviting church members to speak, old-timers who had long been connected with the church. How has church membership helped them over the steep ascent of life? How about the friends made along the way? Young people should be given their chance, too. Also young adults. Programs that would be different, appealing, attractively gotten up, new and breezy and yet in keeping with the religious proprieties. Most present day church radio programs are as much alike as peas in a pod. There is a more excellent way and it should be found and adopted, I told him.

But to get back to the interview, have you ever wondered what a fellow like Walter Horton reads? I'm thinking of magazines now. You and I can't take all the ones we'd like. We have neither the time nor the money. The Oberlin professor, I learned, has favorites and he wasn't slow in bringing forward their names. In the religious field *Christian Century* and *Religion in Life* occupy a large place. Secular magazines he'd advise ministers to subscribe to include *Harper's*, *Reader's Digest* and *Free World*. The latter is comparatively new, as those of us who take it know, but it is indispensable if you want to keep informed on world affairs. *Current Religious Thought* was also mentioned.

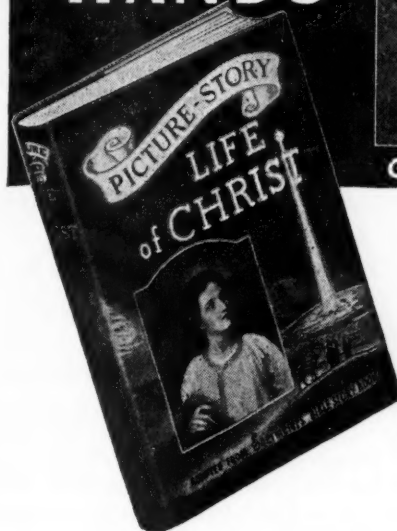
What about the clergy of today? How do they compare with the ministry of say twenty years ago? Here the professor was really optimistic. "Definitely stronger," he said emphatically. "That is our experience at Oberlin," he went on, "and I find it paralleled when I talk with teachers in other seminaries. As for pastors, their keen and growing interest in ministerial institutes, reading courses, etc., proves their intellectual alertness and concern. They still lack evangelistic drive, however; are better at analysis and diagnosis than at synthesis or prescription for the world's ills."

It was noticeable that again and again he spoke of what he called "evangelistic drive." This led me to ask if in modern Protestantism we weren't in need of preaching missionaries, men who would be relieved of their pastoral duties, men equipped mentally and spiritually to go about holding missions in local parishes.

The old-time revivalist with his little bag of tricks has largely had his day and ceased to be, I pointed out, but there is no substitute in sight. And we do need a substitute! What I wanted to know were the seminaries doing to supply this need?

Yes, admitted Dr. Horton, we need

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more preaching missionaries but they need not necessarily find their training in the seminaries but rather, as he saw it, they should be developed by practice in their own parishes and in teams touring neighboring districts.

"Why should not each district develop a team of their most effective pastor-evangelists, and, accompanied by a team of lay evangelists, go to nearby regions to conduct special services? Pastors could be relieved for a week or two at stated times for this purpose.

The seminaries of course need to help by training all ministers not only to preach "acceptable discourses" but to "bear witness" effectively, as every evangelist has done in the language of the hour.

Our thoughts turned Europeward and I asked Dr. Horton if he didn't think, when the war was over, it would be a good idea to arrange an exchange of pastors, men serving moderately sized churches? We have such exchanges now, to be sure, but this plan is confined to top-notchers. Why not an exchange that would give rural men a chance? Have country pastors from Britain come to America and vice versa. Why not?

Horton liked the idea. It had good possibilities, he told me. It certainly is worth considering. But conditions differ so that a good deal of adaptation would be necessary. "Would Vermont parishes," asked the Oberlin professor, "easily adjust themselves to the personal foibles of a British rural parson? Or vice versa?" I admit there would be this risk but why assume there is any more hazard attached to small town clergy exchanging parishes for a limited time than would be the case with city ministers? Exchanges between New York and London and between Baltimore and Birmingham and between Washington, D. C., and Glasgow would also, as I see it, involve some risk. Finances would be more likely to enter in rather than personal foibles.

Have you ever wondered what some of your old professors would do were they in the pastorate? Have you ever wondered what they would preach if, like you and me, they had to face the same congregation Sunday after Sunday? I have. And so with this in mind I asked Prof. Horton about it.

"Suppose," I said, "you were a minister of a church and had to deliver a message week in and week out what would be the burden of your message? What would you stress? What is it, in your opinion, that people need to hear? These are terrible days. How would you match them, sermonically

speaking?"

"I would stress two things," he replied. "I would stress the possibility of personal salvation (serenity, security, safeness through committing one's soul to God) even when society is being shot to pieces, and the sure purpose of Almighty God to found his government (the city of God on earth, reflecting the order that is in heaven) in spite of and even through the rebelliousness of men. See the *Reader's Digest* article, 'I Die at Dawn,' for an instance of a man who is truly saved and participating in God's movement for a restoration of his kingdom."

This is a great day to be alive and Walter Horton, I found, is making the most of the opportunities that come his way. No wonder that when he speaks at a convocation the ministers of all communions hear him gladly. Coming into contact with this humble fellow worker does them good. Always they come away with something to think about.

Jackson Hall for Service Men

(From page 23)

cility near the Minneapolis loop; and, since it opened, February 27, over 3,000 men have registered in the guest book. One hardened, tough top-sergeant claimed he "never had much to do with churches before, but this sure is different. I guess churches ain't all for tellin' you how wrong you are." During the summer months attendance in the afternoons has fallen off because of the many lakes in Minneapolis; but in the evening, soldiers bring their wives and families down to the air-cooled center to enjoy the night's entertainment. However, despite the fact that soldiers' wives and families are invited, the center is primarily for the single man with nowhere to go in a strange city.

The best indication of popularity comes from the fact that the men are repeatedly asking for the center to be opened on Sunday, too. The committee in charge has been reminded that week-end leaves do not end at midnight Saturday. It seems that the servicemen feel that Sunday away from home is one of the disadvantages of military life, and they think that opening the hall Sunday afternoons and evenings would be serving an even better purpose. Therefore, the committee is making plans for this extended service in the fall when the afternoon crowd will again be at its height.

It would seem that other cities and towns near military camps might imitate this Minneapolis group. A recreation hall backed by churches and offering church facilities fills a need in a serviceman's life that can be met by

APPEALS TO CHURCHES TO SUPPLY MORE CHAPLAINS

New York—Chief of Chaplains Brigadier General William R. Arnold, in a press conference here, called upon church bodies to help relieve the current shortage of chaplains.

"The Army needs 859 additional chaplains, and the need is increasing from day to day," Chaplain Arnold declared, adding that several church denominations are lagging behind in meeting chaplaincy quotas.

"As the tempo of war increases, the soldiers' interest in spiritual matters also increases," he said. "We are receiving evidence of this almost daily. Chaplains reporting to our office from the battle areas point out the increased interest which they have observed and the increased opportunities which have been afforded them. Because such conditions prevail, I believe you will agree that we dare not fail these men by not supplying them with the necessary chaplains."

The problem of obtaining more chaplains is becoming greater, the chief of chaplains pointed out, because of losses through deaths, resignations and reclassifications for physical reasons. During the month of July, he revealed, thirty-five chaplains were lost because of various reasons. Since Pearl Harbor, thirty-three chaplains have given their lives in the service of the Army.

Recalling that chaplains were with the paratroopers and landing parties in the invasion of Sicily, Chaplain Arnold emphasized that the Army policy is to ensure that men going overseas will be accompanied by a full quota of chaplains regardless of what qualified source they are drawn from.

"We would enlarge the number of our chaplains," he said, "irrespective of what happened to parishes at home. The boys in the Army are far worse off than people living in comfort at home. We will rob the parishes if that is necessary to put clergymen in the Army. Even the Army home units will be stripped to ensure an adequate supply of chaplains in foreign service."

The question was asked: "What will happen to the seniority of clergymen who decide to volunteer for chaplain service?"

To this the chief of chaplains replied: "Well, let them lose it."

no dance hall or clip-joint. The Minneapolis church center for servicemen is preaching to the men without preaching at them—and they appreciate the churches' help.

Toward Better Speech

A Free Forum for the Discussion
of Slips of Speech or Manner

Disciple is *di-SYE-pl* as noun and verb; never *dee-SYE-pl*.

Presbyterian is *PREZ-by-TEE'-ri-an*. Sometimes heard as *PRESS-by-TEAR'-i-an*, *PRESS-py-TEAR'-i-an*, or even *PRES-TEAR'-i-an*.

Ohio: *Secretary* is *SEK'-ree-TA-ri*, not *SEK-it-tery*, *SEK-u-tery* or *SEK-u-tree*. *Efficient* is *e-FISH-ent*, not *ee-FISH-ent*, and the initial letter of *essential* is the short "e," not the long, *e-SEN-shal*, not *ee-SEN-shal*.

Minnesota: Ten words usually mispronounced: *re-SEARCH*, *re-COURSE*, *re-BOUND*, *re-CESS*, *re-COIL*, *re-LAY* (vb.; the noun is *re-LAY* or *RE-lay*), *re-MISE*, *re-SOURCE*, *RE-tail* (noun), *re-TAIL* (vb.; *RE-tail* is permitted), *re-FUND* (noun and verb).

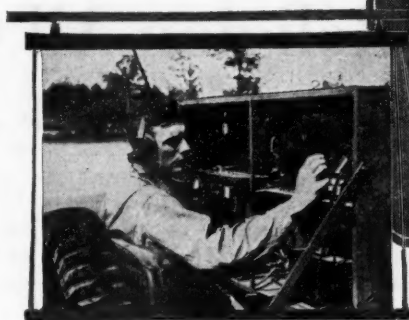
Pennsylvania: *Preventive* is *pre-VEN-tive*, not *pre-VEN-ta-tive*. Comment: Correct, but the Century Dictionary makes room for the word, *preventative*, too. It is not allowed by others.

South Carolina: *Colossae* is *ko-LOS-ee*; *Habakkuk* is *ha-BAK-uk*, though *HAB-a-kuk* is allowed as second choice; *Emmaus* is *e-MAY-us* or *EM-a-us*.

Punctuation Paragraph: (1) Many writers and some printers are uncertain in their use of quotation marks with periods, commas, semi-colons, etc. when a sentence contains a partial quotation. There is a varied practice, but this rule is best: "Comma and period come **INSIDE** quotation marks; other marks of punctuation—question mark, colon, semi-colon, exclamation point, dash, etc., come *outside*, **UNLESS** they are part of the quotation." (2) Suspension points with some writers are just so many periods scattered through an article indicating an omission (. . . .). The rule requires three points (. . .) and, if the omission comes at the end of a sentence, the period is added. . .

Acknowledgment: Professors of speech or homiletics in twenty or more theological schools from coast to coast have agreed to serve as "associates" in conducting this column, offering their suggestions from time to time. This does not mean that they should be held responsible for errors which, in the best laid plans, are sure to appear. Others in pastorates, divinity schools or elsewhere who will contribute their suggestions will be gladly welcomed.

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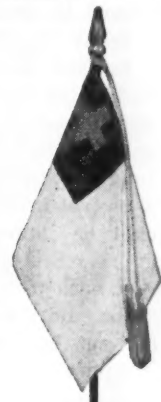
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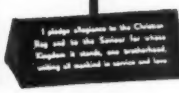
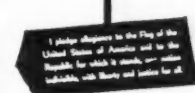


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Having a Religion All Our Own

*A Sermon by Herbert Winston Hansen**

... work out your own salvation with fear and trembling,
For it is God which worketh in you both to will and do of his good pleasure. Philippians 2:12-13.

I.

A WOMAN friend of mine who is a Roman Catholic was recently ill in a Catholic hospital. She told me that a nurse came into her room one day and told her that a baby in a near-by room was very sick and was probably going to die, and that they had hurriedly sent for a priest to baptize the baby. This friend of mine said, "Why did you do that?" The nurse replied, "Our church teaches that unbaptized babies go to limbo."

Limbo is an indefinite region supposed by some to exist on the outskirts of hell. It is not exactly hell itself for it is not a place of torment. Neither is it a place of bliss. It is a place of neglect and oblivion.

Shailer Mathews, who was one of the wittiest men I ever knew, used to say facetiously sometimes that when he died, he did not want to go to heaven, especially if some of the people who were sure they were going to be in heaven were really going to be there. He said he had seen plenty of them on earth! On the other hand he did not want to go to hell. He said if the Lord would be good to him, where he would really like to go would be to limbo, for that is where, according to the teaching of the Catholic Church, all the great non-Christian, unbaptized people are—people like Socrates, Aristotle and Confucius. Of course those people were interesting people, and it would be interesting to spend all eternity in their presence.

To get back to my friend in the hospital—she said she told this nurse that she did not believe that a good God would send a poor little innocent baby to limbo, especially for something he could not help. He could not baptize himself if others did not do it for him and if his entrance to heaven depended on it.

The nurse said, "The church teaches this, and do you mean to say that you do not believe what our church teaches?" My friend said, "I do not care what the church teaches. Such a belief just does not make sense to me and I do not believe it."

Then in concluding the telling of this incident she said to me, "What I really believe is that everybody has his own religion. I am a Catholic, because I was born a Catholic. You are a Baptist because you were brought up in that environment. But we both think through for ourselves what we really believe. We do not either of us take all that is commonly held by people who call themselves Catholics or Baptists."

Of course this is true. All thinking people think through a faith of their own.

A friend of mine who started out to study for the ministry changed to preparation for the law. When he graduated from the Harvard Law School he came down to New York with a letter from Dean Pound to apply for a position with Davis, Polk, Wardwell, Gardiner and Reed. Mr. Davis interviewed him and the first question he asked my friend was, "What is your religion?" My friend thought that perhaps he asked this question formally of every applicant to find out if the man was a Gentile or a Jew, so he replied, "I belong to such and such a church in such and such a community." Mr. Davis in reply told the church he belonged to and the churches that other men in the firm belonged to and they talked along pleasantly for a while. Then suddenly Mr. Davis looked my friend straight in the eye and said, "But really, this is not what I am interested in. I want to know what your real religion is. What do you think is honest and dishonest? What is your idea of justice? How low will you stoop, simply to win a case?"

All of this, I suspect, is what the writer of the Epistle to the Philippians meant when he told them: "... work out your own salvation." The King James version says, "with fear and trembling," but those words in the original are better translated "with reverence and awe." What the writer of the epistle says is that with deep reverence we are to think through our own belief, and he adds, "For it is God which worketh in you both to will and to do of his good pleasure." What the text really says is that when an individual begins to think for himself about religion it is the Spirit of God working in the individual's mind and

heart, helping him to think out a workable faith for himself.

Philip Wylie in his recent book, *Generation of Vipers*, says:

"The church will forever inevitably discover the preposterousness of any lasting dogma for the many on any level. The one remaining logical possibility for the church—the abandonment of doctrine and the admonition to introspection—true Christianity, in short—would create for each man anew his own conscience, and therefore his own credo."

Mr. Wylie thinks the church will not be willing to let men do their own thinking and asks, "Would the church let a man feel as free to condemn an encyclical of the Pope as he would the speech of a politician?" But this is precisely what men do. They do condemn pronouncements of the church if they disagree with them.

II.

There used to be a man who taught philosophy in Harvard whose name was George Santayana. He has been living in retirement in Italy for a good many years and has written a novel that was a best seller, *The Last Puritan*.

A man writing once about the philosophy of Santayana said, "He writes as if he had lived a long time ago, and were writing for all time to come." That is just another way of saying that his ideas and opinions seem to have ageless and eternal value.

Santayana was brought up as a Roman Catholic and probably considers himself a Catholic now. But his real faith is that all religion is symbolic, be it Catholic, Protestant, Buddhist, or what-have-you. In other words, each worshipper within any general religion, if he were a thinking man, would let his religion in general be a symbol for what he believed, but he would think through his own belief.

Says Santayana, "It could never have been a duty to adopt a religion not one's own, any more than a language, a coinage, or a costume not current in one's own country. The idea that religion contains a literal, not a symbolic representation of truth and life, is simply an impossible idea. Whoever entertains it has not come within the range of profitable philosophizing on that subject."

One does not have to go as far as Santayana does. For him all religious

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truth is symbolic truth. Personally I think that Christianity contains a literal representation of truth and life. But I do not believe that everything that has been claimed to be Christianity must be taken literally. The longer I live, the more I feel the power of the symbolic rather than the literal interpretation of many things in life. Where I used to be concerned about the literalness of many things in the Bible, their literalness now makes very little difference to me. They stand for something; they are symbolic of something; that is the important thing about those incidents.

One could make a pretty good case for the fact that Jesus was the Great Symbolist. He talked constantly in parables. And what is a parable? A parable is something which is not literally true, but is symbolically true. The parable of Dives and Lazarus is a perfect example of the symbolic teaching of Jesus. By no stretch of the imagination could it be literally true.

George Santayana wrote a very beautiful sonnet called "Faith."

"O world, thou choosest not the better part!

It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart.
Columbus found a world, and had no chart,

Save one that Faith deciphered in the skies;

To trust the soul's invincible surmise
Was all his science and his only art.
Our knowledge is a torch of smoky pine

That lights the pathway but one step ahead

Across a void of mystery and dread.
Bid, then, the tender light of Faith to shine

By which alone the mortal heart is led
Unto the thinking of the thought divine."

This is typical of what we are talking about—a religion that is one's own, thought through in one's own mind, in reverence. It is a great thought to believe that it is God who makes us think—that it is God who makes us doubt and ask questions.

III.

Perhaps someone is saying, "If we are all going to have our own religion, why do we have any general faith at all? Why do we build a church and build a church organization for the propagation of a faith?"

The answer is that if we think of our faith as being more or less symbolic, the church represents a sort of general belief which expresses in some way at least, the individual thinking of each of us.

Dwight Morrow, who had to think through his religion as a student in college, as so many students and others do when they become mature intellec-

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tually, wrote a friend in 1896, about a year after he had graduated from college, summing up his religious experience. It bears directly on this point and I quote it. Said he:

"A good, devout man finds the real God . . . by struggles with his own nature. He knows that he is right; and as the best method of expressing the inexpressible, he settles down on some symbols of a church. The symbols are more than symbols to him. He worships the real God. But when he brings up his children, he cannot impart that knowledge of God to the child. He does the best he can, and gives him the symbols. And the child worships the symbols. And if temptations don't come too thick and fast, the symbols keep him straight.

" . . . Let us assume that the boy straightens himself out. He has a religion and a God so altogether different from the symbols he used to worship that he is angry with the symbols. He wants other people saved from the long, long mistake he suffered under. He feels that the old is wrong, and he wants to supplant it with the new. . . . But how can he impart the new? He too must have some mode of expression, and when he gets it picked out for himself, he sees it is marvelously like those symbols he tossed aside."

(Turn to next page)

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The Woes of a Minister's Wife

A Ministerial Confessional

by J. W. G. Ward*

"WHAT would you advise in my situation? We have not been in this parish very long, but already it has proved a profound disappointment to both my husband and myself. When we were invited to the pastorate, naturally we looked over the ground before making our decision. The church seemed to be in a fairly prosperous state, but the manse . . . ! It almost left me stunned. It was in such a tumble-down condition. It would be inaccurate to say the paint was peeling off, both inside and out; there was not enough to peel off. Disreputable as it looked from the front yard, the interior was appalling. The paper was hanging from the top corners of several walls. The ceilings were discolored in places, where water had seeped through from the rooms above. The floors were scraped and marred, where heavy furniture had been dragged across them. While one literally walked up or downhill across a room or along the hallway.

Naturally, being a man, you will

*Minister, First Presbyterian Church, Oak Park, Illinois.

say that there was nothing there that could not be made right. That is what an official of the church who was showing us around told us. He was quite cheery about the situation—as there was no possibility of living there himself. Once the place were cleaned down, the rooms repapered, the ceilings repaired and calcimined, we would find it a most desirable home.

Probably he was right. I have had no opportunity of knowing! When we arrived, apart from the fact that the place had been brushed out, not a thing had been done to put the house in repair. Believe it or not, cobwebs still festooned the rooms, except at the windows—where they would show. I do not think anything else had been done. And there we were, with our cherished furniture, which we had striven to get together—almost starved ourselves to buy with cash—to be deposited in such a place. It was too late to turn back. I got some hired help, and we set to work to clean up the house. Yet, as every woman knows, there are limits to what soap and water, mixed even with a large supply of elbow grease,

can do. My husband tried to fix the drooping wallpaper, but not very successfully. One of his faults is that he always makes the best of things, and thinks the best of everyone. I admit I was angry. It goaded me to madness to hear him say that perhaps the committee had been too busy to attend to matters before; that everything was going to be all right; that as soon as they got around to it. . . . You can guess how I felt.

You could not guess what I felt later when he tried to get some satisfaction, but all in vain. The reply he received was that the official of the church had exceeded his authority in promising that the house would be cleaned down and re-decorated; that was hardly the church's responsibility; that surely fell to the tenant to do!

All that was bad enough. It would try the temper of a saint. But, frankly, neither of us is as yet within reach of sainthood. The worst part of it all is that it has had a bad effect on my husband. Something has happened to him. He has lost that enthusiasm and spontaneity which marked his preach-

Having a Religion All Our Own

(From page 31)

That is a fine quotation from an actual letter of a man whom many people around here knew, and it expresses the way in which many modern men think of God and religion. They have their own individual opinions, but only the faith of a church can adequately symbolize their total faith.

IV.

The glory of Protestantism has always been that it stood for what we call freedom of mind and freedom of conscience. It stands for individualism in religion, and man's right to think out his own belief for himself, with the help of God.

Certainly in these times only a faith which is a person's very own can stand up under the questions and doubts and stresses of the kind of world in which we live. You remember Kipling's poem about Tomlinson who died in Berkeley Square, came up before St. Peter's gate, and was bidden to give an answer as to the faith that was in him. He could not answer, for he had no

faith of his own.

"'Oh, I have a friend on earth,' he said, 'that was my priest and guide, And well would he answer all for me if he were by my side'."

Then St. Peter said to him:

"'Though we called your friend from his bed this night, he could not speak for you, For the race is won by one and one, and never by two and two'."

Then Tomlinson tried to reply again:

"'This I've read in a book,' he said, 'and that was told to me; And this I have thought that another man thought of a prince in Muscovy'."

Then St. Peter became impatient and said:

"'O this I have felt, and this I have guessed, and this I have heard men say; And this they wrote that another man wrote of a Carl in Norrway. Ye have read, ye have felt, ye have guessed, good lack! ye have hampered heaven's gate, There's little room beneath the stars in idleness to prate. O none may reach by hired speech of neighbor, priest and kin Through borrowed deed to God's good meed that lies so far within;

Go hence, get hence, to the Lord of Wrong, for doom has yet to run, And . . . the faith ye share with Berkeley Square uphold you, Tomlinson!'"

So he went to hell, and the little devils tortured him, but the only faith they could get out of him was the same kind of faith—somebody else's.

"And they said: 'The soul that he got from God, he has bartered clean away,

And sure if tooth and nail show truth, he has no soul of his own'."

So the devil would not have him in hell. He sent him back to earth, an earth where men in the image of God ought to think for themselves, but so often won't!

These days call for a faith that is real and deep, a faith that has been hammered out on the anvil of experience with the hammer of a man's mind, a faith heated hot in the strife and strain of life, a faith "dipped in baths of hissing tears and battered with the shocks of doom." Only a religion that we have thought through for ourselves is worth anything in times like these.

ing. He seems sick at heart. He feels, as I do, that we have been cheated; that they got us here on false pretenses. How can he believe in his leading men when they stoop to that kind of thing? How can he do his best for the church when they are apparently untrue to the promises made? How can he go on? Is there anything we can do?"

* * *

YOU have certainly set us a problem. Yours is one of the most depressing letters that have reached us in connection with this page. We wish we could believe that you were writing a fictional short-story, rather than describing actual facts. It is, as you say, appalling! We are not thinking so much about the state of the home, although that is vital to the issue. It is rather that any board of a Christian church could manifest such a spirit. Unhappily, your case is not unique. Church officials sometimes are carried away by their earnest desire to make a given sphere appear in its most desirable light. Occasionally they make extravagant promises which could not be taken at their face value. At other times, we must regretfully admit, their zeal for the cause makes them misrepresent facts, or else hold out inducements which they later have no hesitation in repudiating.

Evidently the official with whom you carried on negotiations was a representative of the governing body. He led you to believe that he was speaking in its name, and with its authority. In any case, the manse being the property of the church, and also being, as we understand it, part of the provision which the church makes for its minister's support, is the concern of that board. It would be understood by all honorable and fairminded men that the house must be in a condition not only habitable and comfortable, but also in keeping with the position which their minister is intended to maintain in the community. Therefore, whether the individual member exceeded his authority or not is beside the point. Had he made some elaborate and impracticable promises—say, like reconstructing the property or building a swimming pool for the delectation of the minister's family—obviously the other members of the board would be right in refusing to honor his word. When, however, it comes to the common decencies of life, that is another matter. Further, we can understand the reflex action all this must have upon your husband's whole attitude to the place. That he is unhappy in such a situation is only to be expected. And that dissatisfaction must inevitably come out in his

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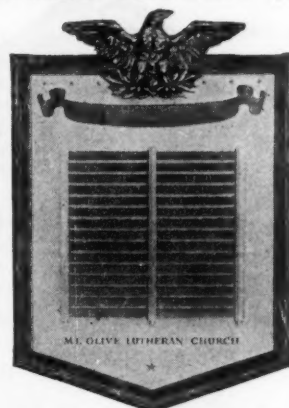
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preaching and his general bearing. When people break faith in such circumstances, it is almost enough to shake anyone's faith in human nature.

All that is generalizing, we admit, and does not get us anywhere. What is the solution? The first thought that would occur to most people is that you should both abandon the position; meaning that you will never be able to change such men, and all effort to do so, or even to live on good terms with them, is more than could reasonably be expected of flesh and blood. That, however, to anyone with any inside knowledge of church administration is probably out of the question. It is hard for many men, even with a good record, to make a desirable change when they are in a pastorate. It is ten times more difficult when a man is without a charge. All kinds of questions arise. Why did he leave? What was the quarrel? Was it that he could not get on with people? Although the precise bone of contention here were produced as "Exhibit A," the doubts in the mind of some would not be dispelled. Perhaps the minister was too impatient, and would not give the board time to effect the necessary repairs. Perhaps his wife was altogether too hard to satisfy, too exacting, too imperious in her demands. And so on *ad nauseam*! Consequently, we must find some other way.

We are in favor of a meeting of the board, specially convened by the minister himself. Call it a showdown, if you may. Yet it need not be with any recriminations or bitter protests. He could place his situation before the members at that meeting. He could relate the negotiations which took place before he accepted the call, when the necessary improvements were duly promised, with or without the sanction and authority of the board as a whole.

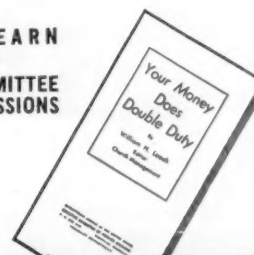
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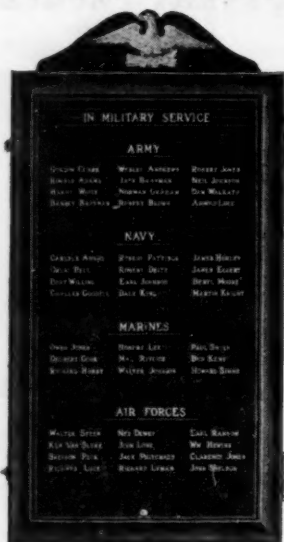
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Woes of a Minister's Wife

(From page 33)

Those promises had been taken in good faith, and his acceptance of the pastorate was contingent on them. He could put it to them that, as a matter of simple justice, the house should be put in a decent state of repair. Being as conciliatory as possible, without losing his self-respect or without in the slightest degree demeaning himself before his official board, the minister could appeal to their sense of fair play. Putting it on the practical plane, he could point out that he was debarred from doing his best work when he knew that his wife was uncomfortable and unhappy; and that the reputation and standing of the church would certainly suffer in the community when its minister was willing or compelled to live in a dilapidated house, miscalled a manse.

We may be wrong. Possibly we have too much faith in our fellowmen. Yet we believe that such a course would have a definite effect on the board. Even if it did not have immediate results, it would eventually lead to something tangible being done. Most people are gifted with a sense of right and justice. Even our church officials are not without some heart. They know that they would not be allowed by their respective wives to maintain a home in need of repair. They would then, we feel, be inclined to see that the necessary steps were taken.

Of course, much depends on the line of approach. To give the impression that one is smarting under a sense of injustice, that one welcomes the chance of having one's office-bearers in the wrong, will defeat the end in view. To be truculent, caustic or unyielding would be equally fatal to success. On the other hand, one must not be apologetic, subservient, or have the air of a mendicant, willing to accept any favors which their magnanimity might hold out. The fact is that the minister has a certain dignity due to his sacred office. Let him retain that, let him remember that he has to live with these people and guide them into the better way, and then "let your own discretion be your tutor."

This much is beyond question: the minister cannot afford to quarrel with the members of his board. Let him stand out for what is right and honorable. But let him not descend to personal animosities and reproaches. To do that is to make enemies who, human nature being what it is, will not further his efforts in the service of the church as a whole. If, however, the course we have advised fails, if no amount

of persuasion or argument has the desired result, there might be the last alternative of appealing to the entire membership. We do not counsel that. To win a victory at the cost of losing the support of the official board of the church may practically be not far removed from a grave defeat. The only alternative that, with our limited knowledge of the particular situation seems available, is to take one's medicine with the best grace possible, bide one's time, and then move heaven and earth, through denominational channels to find "fresh fields and pastures new."

We assure you of our deep sympathy with you and your husband in this disappointing outcome of your hopes. But do not let this one experience sour, embitter or discourage you. You will yet come to some sphere when you will have compensations, and discover that the best people in the world are to be found in the Christian Church.

PRESBYTERIAN CHURCH HAS RECORD MEMBERSHIP

Philadelphia—Communicant members of the Presbyterian Church in the U. S. A. (Northern) now total 2,051,861—the largest membership ever recorded by the denomination.

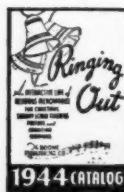
During the church year ending March 31, it was announced here by Dr. Lewis Seymour Mudge, acting state clerk of the Presbyterian General Assembly, there was a net increase of 11,369 members over the previous year's total of 2,040,492.

The announcement also revealed that Presbyterian giving during the past fiscal year broke a record of ten years' standing. Contributions received from the 8,678 Presbyterian churches totaled \$47,442,717, an amount \$2,684,613 greater than last year and the highest since 1933. Per capita giving rose from \$22.50 to \$23.69.

An additional sum of \$1,075,000 was raised for war emergency causes, including work among soldiers and sailors, emergency foreign relief, and services in defense and military areas.

More than 455 of the denomination's 9,434 ordained clergymen are currently serving in the armed forces, it was reported.

Increases in the number of infant baptisms and candidates for the ministry were also noted. Total Sunday school enrollment was listed at 1,294,818.



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Biographical Sermon for October

Ira D. Sankey

by Thomas A. Warner

O sing unto the Lord a new song.—Psalm 96:1.

IRA D. SANKEY was born August 20, 1840. In an interview he said: "I was born on a farm in 1840. Was converted at a very early age. While still a youth the family moved to New-castle, Pennsylvania. In the town I at once began taking an active part in the church to which I belonged. I became superintendent of the Sunday school, leader of the choir, class leader, also president of the Y. M. C. A. of the village.

"I sang from childhood. I was literally full and running over with music. 'Inherited?' do you ask. No. None of my ancestors were eminently musical. But I seem to have been endowed at birth with a musical spirit, and by being converted early, my voice was early consecrated to the Lord. I had no special training, save that obtained by my individual study and practice. Although I studied music in the ordinary manner I have never sung in the usual way, nor do I ever wish to do so."

The names of Moody and Sankey are inseparable. They will always be linked together. One preached the gospel, the other sang the gospel. Thousands of conversions resulted. It is impossible to tell which contributed most to the success of their campaigns.

It was at the Indianapolis convention of the Y. M. C. A., in 1870, that they met. Moody led an early morning prayer meeting. There was no one to start the singing. At the request of a friend Sankey began to sing "There is a fountain filled with blood." At the close of the meeting Moody asked Sankey about his family ties. Then he said, in his blunt way: "Well, you'll have to give that up. You are the man I have been looking for. I want you to come to Chicago and help me in my work." Sankey said that was impossible, but some months later he yielded.*

"What chiefly differentiates your singing from that of other people?" Sankey was asked. He replied, "Well, in my singing I try to depict the new features in each verse. I endeavor to paint the picture in music. I strive to

*In October, 1872, Sankey moved his family to Chicago and became permanently associated with Moody.

enter into the song with my whole heart and mind so that I can get the spiritual meaning out of the hymn, and present it vividly to the audience."

As an illustration of his method of composing, he told how he wrote the music for his famous song, "The Ninety and Nine." One day the evangelists were traveling from Glasgow to Edinburgh. Sankey saw in a newspaper the words of that hymn. The next day Moody's topic was "The Good Shepherd." After the sermon he asked Sankey if he had any appropriate hymn he could sing as a solo. Sankey thought that the poem he found on the train would be exceptionally appropriate. "Suddenly the impression came upon me, sing the hymn and make the tune as you go along. It was almost as if I had heard a voice, so vivid was the sensation. I yielded to it, and taking the little newspaper slip and laying it on the organ before me, with a silent prayer to God for help, I commenced to sing."

Sankey was stricken with blindness in 1903. After that he lived in retirement at Brooklyn. He received a large income from his publications. When he lay blind, paralyzed and helpless, he said: "I am glad to say God gives me songs in the nights of my pilgrimage, and peace in the weary hours of the day. My favorite song is now and will be to the end, 'There'll be no dark valley when Jesus comes to gather his loved ones home.' My bark is on the billows, but my Saviour is at the helm, and he will soon pilot me across the bar, and land me in the haven of peace, where I shall again take up my harp of a thousand strings and join the everlasting song of Moses and the Lamb."

Sankey died August 13, 1908. A perpetual monument to his memory was set up in Lawrence County, Pennsylvania. It is a large boulder from a near-by field, on which are two bronze tablets. One states that the adjoining chapel is the oldest Methodist church in the county, and the other that Sankey joined the church in 1858.

The Psalmist wrote, "O sing unto the Lord a new song." That was what Sankey did. His new songs were a valuable contribution to our hymnody.

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Invocation by So and So

by Frederick H. Thompson*

You, also, have resented, at times, being asked to take such a minor place on the program as invoking the divine blessing or pronouncing the benediction. Think twice next time when resentment arises. This author insists that it offers a real opportunity to bring the consciousness of God.

AS the second week in June rolls around each year I am sure of receiving from two to five telephone calls. All are for the same general purpose. Will I give the invocation at the eighth grade graduation exercises in the town hall Wednesday night or will I give the benediction at the high school auditorium Friday night. And then there is a near-by prep school and one or two commercial schools. They all want an invocation or a benediction and my ego gets its annual inflation to think that they want me to do it. When I was a bit newer in the ministry I used to get a little provoked at these calls. I did not like the idea of being the "invoking parson" or of becoming a specialist at benedictions. After all I could give the address at the eighth grade graduation and with a lot of work might make over a sermon that could be used for a high school commencement address. But no, one of the neighboring ministers was giving the address or one of the lawyers of the town. "Would I give the invocation?" was all that was asked of me. Sometimes I would have a request to repeat the same one I gave last year. The people seemed to like that one. And so with this crumb of flattery as to my previous efforts, I would agree.

The evenings on which graduation exercises are held are usually quite warm and muggy. Town halls cannot afford screens and with the windows all open there are usually as many bugs and insects of various sorts swirling around the lights as there are people in the audience. When things are about fifteen minutes late, the principal looks at his watch, gives the signal to the harried looking orchestra leader, and to the even cadence of "Pomp and Circumstance" the eighth grade graduates march correctly and erectly down the aisle. After they have been lowered to their seats by the magic wand of the marshal there is a general rustling of programs, hundreds of eyes glance at the words, "Invocation by The Reverend So and So," and at a nod from

the principal I arise, and after testing my throat with one or two inaudible sounds, proceed to invoke the blessing of Almighty God on the assembly. After I finish there may be applause or there may not. If the Catholic priest renders this service there invariably is a general round of hearty hand clapping. Catholics like to show their appreciation of their spiritual father. It is usually this group that leads off with a half-hearted hand for me. The Protestants sit quite unmoved by my efforts or else look around to see who the bourgeois are who are demonstrating enthusiasm at such an unseemly time.

It has only been lately that I have had a change of attitude about giving the invocation at these gatherings. Generally speaking I felt the way most people did about it that such an item on the program was a matter of showing the proper deference to a tradition in a Christian community. Graduation exercises did not begin without a short prayer any more than a banquet was started without fruit cup or tomato juice. But in this attitude I discovered a basic atheism. If I felt there was no more significance in the invocation with which I opened the exercise than in the essay that Johnnie Jones read that won the D. A. R. award why should the people think highly of it. If a secret vote could be taken as to the importance of the various items on a graduation program I feel sure that the invocation would be well toward the bottom of the list. And the fault is not the peoples. "If the trumpet gives an uncertain sound who shall go forth to battle." If the minister of the gospel does not believe that God in a very special sense is present, be he in the pulpit or in the town hall, that first item on the program, "Invocation by So and So," will never create the attitude in the hearts and minds of his hearers that it should. It will never make them aware that in some mysterious way there is another presence in attendance that night before whom all bow in reverence and deep joy. If we are asked to lead the assembly in

prayer, perhaps for no other reason than to continue a tradition, we can fill that tradition with such meaning that it becomes a true blessing to all present.

I read recently in Allen's *Life and Letters of Phillips Brooks* about the great Commemoration Day at Harvard when Harvard's Civil War dead were to be honored. It was to be a great day in Harvard's history. Julia Ward Howe, Ralph Waldo Emerson, Oliver Wendell Holmes were all on the program. James Russell Lowell was to read his famous "Commemoration Ode" written especially for the occasion. Seated on the platform with this group of notables was a young Philadelphian rector named Phillips Brooks, a Harvard graduate of ten years previous. He was to give the prayer. No one had ever heard of Mr. Brooks and as on all such occasions his part of the program was looked upon as a necessary but dull prelude to the great moments which were to follow. And yet to the utter amazement of those present the short prayer by Phillips Brooks was the great event of the day. No one had ever heard prayer like that which he uttered. His words burst forth like great chords of a mighty spiritual symphony and assailed the very arches of heaven. When the "Amen" was said it seemed to more than one observer that Commemoration Day was over rather than hardly begun. After such a prayer the rest of the program seemed like an anti climax. "It was the most impressive utterance," said President Eliot, "of a proud and happy day. Even Lowell's 'Commemoration Ode' did not at the moment so touch the hearts of his hearers; that one spontaneous and intimate expression of Brooks' noble spirit convinced all Harvard men that a young prophet had risen up in Israel."

And is that not what prayer should be—the most important part of any program? Something that lifts men up before the "Great White Throne." And if those who are chosen to lead assemblies in prayer do not help men to become aware of the presence of God then their praying is not fulfilling its true function and "Invocation by So and So" will remain as a necessary but dull part of an otherwise interesting program.

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Upon publication of the *Yearbook of American Churches*, 1943 edition, Methodist officials noted that their statistical office had supplied a figure for but one of the two categories into which the denomination's official reports classify membership. The figure printed, 6,640,424, is the total of the recapitulation column in the general minutes headed "Full Members Now on Roll Not Including Non-Resident Members." Unfortunately this left unrecorded 1,173,467 "non-resident members." The actual inclusive membership is, therefore, the sum of these two figures, or 7,813,891. This figure is consistent with the method of reporting of comparable denominations and of the Methodist Church itself in the 1941 edition.

Though no responsibility for this omission rests with either Dr. Benson Y. Landis, the editor, or with the publishers of the yearbook, the Sowers Printing Company, Lebanon, Pennsylvania, they are both cooperating with the Methodist Church in giving purchasers of the yearbook the benefit of the latest available complete figures. Addenda slips have been tabbed in all unsold copies and an explanatory letter has been sent to each purchaser by the publisher inclosing the addenda.

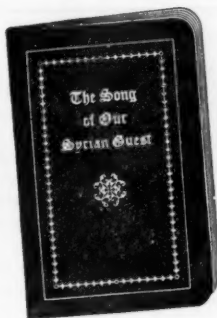
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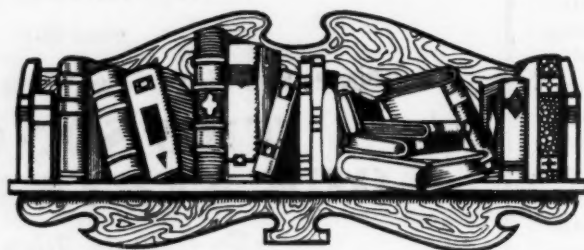
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The Christian Faith

The Primacy of Faith by Richard Kroner. The Macmillan Company. 226 pages. \$2.50.

This volume is the Gifford Lectures of 1939-1940 which were given at the University of St. Andrews in Scotland. The author, who is now a lecturer at Union Theological Seminary in New York City, was formerly professor of philosophy at the University of Kiel. He left Germany in 1938 when Nazi storm troopers broke up his classes at the university.

The original title of the Gifford Lectures was "The Boundary Line Between Philosophy and Religion." The author, however, changed it to the present subject. The first lecture introduces the reader to a discussion of Biblical and natural theology. "We feel again that God is a hidden God," writes the author, "and that the natural and the supernatural cannot be treated in the same manner."

The second and third lectures analyze the Kant's critique of natural theology and his doctrine of rational faith. The remaining lectures carry on from this study with a consideration of the nature of evil, mystery of man, origin of evil in the will, the idea of God, the origin of evil and original sin and finally "the primacy of faith." The major theme of these lectures might be summarized in such a statement as this. There is the important problem of moral evil forces in our world. This problem cannot be visualized, much less solved, by any empirical science, be it biology, psychology or history. It is a metaphysical problem. Faith alone can perform this task. No science, no metaphysics, no dialectic can supersede this performance of faith.

This is a stimulating volume. Even though the reader may not be in agreement with the author's presuppositions, he must recognize the clarity and insight with which the author meets the problem of evil and answer of faith.

W. L. L.

What Is a Mature Morality? by Harold H. Titus. The Macmillan Company. 229 pages. \$2.00.

Here is a book for the moral confusion of these days caused by industrialism, the mechanistic interpretation of life, "the retreat from reason," war, and the like. The basis of moral order is found in belief in God and the spiritual interpretation of life. In the personality of Jesus men have the most adequate expression in human form of the moral good will which is needed for personal and social redemption.

The author, who is professor of philosophy in Denison University, at Granville, Ohio, contends for a form of Christian ethics that is dynamic, functional and in the making. Such an ethics is one that is loyal to Jesus. It is based on a distinctly Christian interpretation of man and the universe and while reaching for a better life, stresses neighborliness and the clean heart, or the inward side of moral experience.

This morality judges an act as right or wrong on the basis of its effect upon persons or upon human welfare. It expresses itself in self-sacrifice. Knowledge and intelligence are its handmaidens and its controls are inner rather than outer. A mature morality judges the entire act: motive or motives, means and consequences. It contends for transformed individuals and social reconstruction in order to make a better society. It asks individuals to grow with a growing world and interprets human duties as duties to God, thus giving cosmic significance to the moral life. It has room for compromise that is ethical and for experimentation. Such a morality can only flourish in an ethical religion and has tremendous implications for present day society and the present crisis.

H. W. H.

New Eyes for Invisibles by Rufus M. Jones. The Macmillan Company. 185 pages. \$2.00.

Christendom has long been indebted to the Quakers for a viewpoint and accent on Christianity which others have largely neglected. One of the most prolific of modern Quaker writers has been Dr. Rufus M. Jones, professor emeritus of philosophy at Haverford, College, who adds this volume to the already impressive list of his literary contributions. It is needless to say that Rufus M. Jones is a mystic for even the title of this book exhorts us to a new awareness of invisible values, yet his is an eminently practical mysticism. Readers who are not thoroughly versed in mysticism will find two sections especially helpful. They are entitled "Direct Experience" and "How Does the Mystic Know?" within them is a remarkable resume of the chief mystics of all time from St. Theresa and St. Augustine to Jacob Boehme and John Woolman, with succinct comments on their individual contributions and the types of mysticism they represent. Significant in the second section is the author's definition of a mystic as "a person possessed of a conviction, which for him amounts to an experience, that he has come upon the goal of life, that he has come back

to the spiritual source of his being, in a word, that he has in very truth found God.

All of us admire the humanitarian work of the Quakers to the extent that it may partially have blinded us to the true scope of their program. Dr. Jones sums it all up very well in these two sentences, "The Quaker mission, then, is not merely to feed the hungry, clothe the naked and build shelters for the homeless. We must take a manly part in the main business of this epoch, the restoration of faith and vision and the rebuilding of the spiritual structure which can house the immortal souls of men."

F. L. R.

Jesus, the Christ

The Intention of Jesus by John Wilk Bowman. The Westminster Press. 263 pages. \$2.50.

The author is professor of the New Testament Literature and Exegesis at Western Theological Seminary, Pittsburgh, and has had a varied experience of missionary work in India. Walter Marshall Horton, in his preface, characterizes the book as revolutionary in its thesis, states that it offers "the most credible speaking likeness of the real Jesus that I have ever encountered" and affirms that the author, in his ability to put two and two together, equals the talent required for a good detective story. This is high praise.

It is difficult to put within the limits of a brief review the thesis of the book. In brief, it is Professor Bowman's contention that our Lord, in his thought of himself and his work, moved exclusively within the best traditions of Old Testament prophecy. He was not to be a nationalistic leader of the type desired by the Zealots and Pharisees, but a "Messiah of the Remnant" calling upon men of faith everywhere to accept the will of God and escape impending destruction. With this prophetic idea was combined the "Suffering Servant" conception of Deutero-Isaiah. Our Lord intended to found the church as the sign of God's kingdom, a church outlasting the destruction of the Temple and the disintegration of the old Israel. It was not the church which produced the gospel portrait of our Lord, as some aver, but our Lord who set those spiritual forces going among men which made the church inevitable.

The author has been a very thorough student of contemporary authorities on the New Testament and includes twenty pages of "notes" together with an appendix and index at the close.

F. F.

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One Lord, One Faith by Floyd Filson. Westminster Press. \$2.00.

What impressed me most in the reading of this painstaking study on the part of the author is the constructive spirit in which it is written. He has produced clear and unmistakable evidence to prove that the primitive church "faithfully preserved the essentials of the mind and message of Jesus," and that there was no break with the one who launched the Christian Church. Through the Synoptic Gospels, the Fourth Gospel, the Acts of the Apostles and the Pauline Letters is one Christology, amplified through those who wrote of the Christ. But all originating in one fountain head from whom they drew their inspiration, their Lord. There are two divisions in the book. The first dealing with the credibility of the sources. The second treats of the essential continuity between Jesus and the primitive church, expressed in such helpful, thoughtful chapters as: God in History; The Seeking Father; The Centrality of Jesus; The Unavoidable Cross; The Power of the Spirit; The Moral Fiber of Faith; The Brotherhood of Believers; An Assured Hope.

The book has also an excellent bibliography. Both ministers and laymen will find this book, while showing evidence of one who is a scholar in his field, is simple enough for all to read. Dr. Filson has all through his professional life been the teacher of New Testament literature and history in McCormick Theological Seminary, in Chicago.

A. S. N.

History

By This Sign Conquer by G. Bromley Oxnam. (A study in contemporary crucifixion and crusade.) Abingdon-Cokesbury Press. 214 pages. \$1.75.

Thesis and antithesis, without a synthesis! First, the depiction of the crucifixion of countries under totalitarian domination; second, the contrasting freedoms of democratic lands, with special reference to America. But in a world at war it is terribly difficult to maintain a fair balance. As said a great Christian scholar during World War I, "All wars are holy wars, from the participants' own point of view." And here the line of demarcation between a scientific study of the economic bases of democracy and the proclamation of democratic ideologies is not clear.

"One of the most certain methods to destroy dictatorship abroad is to realize justice at home . . . Political liberty must be used to win economic justice" (p. 64). How true! But what were, on the side of realism, the actual gains for our country from the experience of the great depression? If the economists are right, none that would have tended to avert further and even greater disaster to American economy and corporate life. And wars are phenomena of violent accommodation on international scale.

How we wish that the author were the scientist and not the preacher when he states that America is free from all violations of human and civic rights, as seen in the foreign mirror! The weakness of the book, therefore, is its mal-orientation. It is rigidly critical on the practical side, as to totalitarian coun-

tries, while it evinces a liberal attitude in the ideological realm in the consideration of the American scene. The preacher and the social scientist are interchangeably in action. Neither is, therefore, at his best in this work.

J. F. C. G.

The Long Road to Methodist Union by John M. Moore. Abingdon-Cokesbury Press. 247 pages. \$2.00.

This record of Methodist union is given an effective background in a history of Methodist division. There was the Methodist Protestant withdrawal in 1828 and then in 1844 the Methodist Episcopal Church divided itself. The author maintains this latter point throughout the book in opposition to a widely held erroneous view that the Southerners seceded.

Nothing at all was accomplished in approaches to union until 1876 when a statement was adopted by Northerners and Southerners meeting at Cape May, New Jersey, declaring that both churches were legitimate branches of Episcopal Methodism in the United States. But during those years history was made which seriously affected the road to union. Proposals and counter proposals in abundance were made through the years. Anyone who thinks that church unity will be easily accomplished by a simple vote that we get together will have his mind changed by this book.

Whether the union would be a reunion with the runaways coming back home or rather the organization of a new church, was a vital question through the years, which made a great deal of difference to the South. The moderation of Episcopal authority and lay representation in the Episcopal branches of Methodism paved the way for union with the Methodist Protestants.

When union finally came at Kansas City on May 19, 1939, the author concluded his work as chairman of the commission in the Methodist Episcopal Church, South, in which he had served with distinction as a bishop. Forewords are by Bishop Edwin Holt, chairman of the Methodist Episcopal Commission, and Bishop James H. Straughn, one of the bishops elected by the Methodist Protestant delegates at Kansas City to take their places along with the others as the bishops of the Methodist Church.

The book contains many quotations from the various documents of union approaches and consummation and is carefully indexed. Bishop Moore is revealed as a scholarly historian and a great lover of his church.

E. S. S.

Religious Progress Through Religious Revivals by Frank Grenville Beardsley, Ph. D., S. T. D. American Tract Society. \$1.50.

A carefully worked out, brief compendium this book is, of the religious progress made through religious revivals. The author has done some splendid and careful research on the subject. He makes it very clear that modern missions, the circulation of religious literature, Sunday schools, abolition of slavery, temperance reform, Y. M. C. A., etc. owe much to the inspiration made possible through these spiritual awakenings. The fifteen chap-

ters are: The Great Awakening; The Evangelical Revival; The Awakening of 1800; The Great Revival of 1857-1858; Revivals of the Great Evangelists; Missions at Home and Abroad; The Circulation of Religious Literature; Schools and Education; Sunday Schools; The Abolition of Slavery; The Temperance Reform; Organized Moments; Moral Reform; Social, Economic and Political Reforms; Conclusion.

A. S. N.

Public Worship

Worship Highways by Samuel Ward Hutton and Noel Leonard Keith. The Bethany Press. 264 pages. \$2.00.

The authors are ministers of the Christian Church and were educated and now labor in Texas. Their purpose is indicated in the subtitle: "Guideposts for Spiritual Engineers." They have given us a handbook containing many orders of worship for all sorts of occasions in the local church. Their material is classified in five divisions.

Under "Affirmations" they include, in addition to the Apostles' Creed, many modern statements of faith.

Under "Dedications" they list services of consecration for all that enters into Christian worship in a formal sense, including even the church chimes and flag.

Under "Anniversaries" they provide, in addition to the Christian year, many suggestions for other observations which fit appropriately into the gospel message.

Under "Nature Services" they offer much material and helpful references for out-of-door religious gatherings such as vespers.

Under "Christian Leadership" they compile appropriate services of installation and consecration for the officers of varied parish responsibilities as well as for ministers.

While this volume will find its larger field among those ministers who are attached to denominations possessing no liturgy or prayerbook, it has value also for those who have been brought up in the tradition of special forms and orders, for it includes many new and valuable suggestions.

F. F.

Preachers and Preaching

Messages on Prayer by B. H. Carroll. Broadman Press. 167 pages. \$1.50.

Here is a book greatly worthwhile. The volume is a compilation of sermons by a man who was, for many years, a teacher in a theological seminary of Texas. His familiarity with the New Testament and his close association with students made him have the background to prepare the sermons in this book.

We can never have too much said about prayer, and what is said in this book will help anyone appreciate more the privilege of prayer. The first sermon, "Accessibility of God Through Christ," is a fine manifestation of the many ways God is accessible to men. The one sermon is worth the price of the book. There are two sermons which discuss "Twenty Prayers of Christ." In these the author touches in a brief, but helpful way on prayers of Jesus. "The Ghastly Tragedy of Soul" and "The Martyrdom of John the Baptist"

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THE AUTHOR is editor of *World Call*, international magazine of Disciples of Christ, and one of the few Christian leaders who participated in all three of the great ecumenical conferences—Oxford, Edinburgh and Madras. "A man who knows the world church, believes in it, and lives to see its influence cover the earth as the waters cover the sea," says HENRY SMITH LEIPER in the Introduction.

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are also real masterpieces, and the other discourses are good reading also. This book deserves a wide circulation.
A. H. J.

The Master Is Here by Ivan H. Hagedorn. Pupit Digest Publishing Company. 158 pages. \$1.50.

Ten sermons from the pen of the minister of the Bethel Evangelical Lutheran Church of Philadelphia. This is a book which stands in a special danger of being under-rated by the superficial reader. The sermons which it contains are easy reading and at first glance may appear to lack solidity of thought. A more careful study of them, however, shows that they are by no means lacking in a background of intelligent and virile thinking. Another weakness which is more apparent than real is what may impress some as an excessive number of illustrations. These are one of the high merits of the book. Most of them are original, gripping and illuminating. On the other hand, it must be admitted that a few of them are hopelessly commonplace.

These sermons have certain exceptional merits which should not be overlooked. Very seldom do we come into contact with a book in this field which is such delightful reading. Dr. Hagedorn seems to have mastered the art of being interesting. In addition, his sermons are hard to forget. The reader of them will find them coming into his mind again and again. The work, as a whole, is a fine example of effective practical homiletics. It is a selection of the Pulpit Book-of-the-Month Club.

L. H. C.

The Peril of Bread by J. B. Lawrence. Broadman Press. 188 pages. \$1.25.

"The fundamental error in living is to mistake the means for the end; to have ample and abundant things to live by and nothing worth while to live for." With these opening words of the title-sermon of his book the author, who is executive secretary and treasurer of the Home Mission Board of the Southern Baptist Convention, plunges the reader into the middle of the current of his thought. It is safe to say that anybody who reads this sermon will not pass by the eleven which follow it. Not all will agree with the author's very conservative theology, and others will feel that his homiletical approaches and language savor too much of ecclesiastical traditionalism. There will be, however, no difference of opinion in regard to the clarity of his thought and expression.

This is an unusual book in the scope of its emphasis. Although the author's preaching has a decided note of evangelism, he stresses with singular effectiveness the importance of the social obligation. Sermons like those on "The Peril of Bread," "The Coming Kingdom," "Heavenly Economics" and "A Cup of Cold Water" are illustrative of the fact that a conservative theology and the vision of social responsibility sometimes go hand in hand. Dr. Lawrence possesses the power of putting much into a single sentence. The twelve discourses which comprise this volume are that many examples of really good preaching.

L. H. C.

Keep Your Faith by Teunis E. Gouwens. Fleming H. Revell Company. 142 pages. \$1.50.

A volume of sermons from the minister of the Second Presbyterian Church, Louisville, Kentucky, is an important event to sermon-tasters. Those familiar with the earlier published sermons of Dr. Gouwens will know what to expect when they open the present volume, which more than most books of sermons has an underlying thesis. The following sentences from the preface give a clear idea of the basic thought: "Our age is in desperate need of religious faith. The merciless forces which are released in the world today threaten to destroy the very foundations of liberty, righteousness and brotherhood. Only one thing can be counted on to preserve the values which are important to the soul. Only one frame of mind can save the soul itself. The Master indicated this first requisite when he said, 'Have faith in God'."

The title of the first sermon is that of the book, and its opening sentences furnish what might be taken as a key-note for all ten of the discourses. The titles of the sermon bring out some of the aspects of the general truth which the author stresses. Among them are the following: "Steady Souls in Troubled Times," "Rivers of Damascus," "The Way of Adventure" and "The Resurrection Gospel."

To an unusual degree these sermons are constructive. They contain a gospel which is one of the major needs of our sorely troubled world. No one can read them without a strengthening of his faith and a brightening of his eternal hope.

L. H. C.

He Spoke to the Ages by Oscar R. Mangum. Broadman Press. 143 pages. \$1.00.

Seldom do we find a book so small that contains so much inspirational matter as this volume. It was written by a minister of wide experience and knowledge. In the volume are twenty-one brief sermons covering the most important things in the life of Jesus. The author has been very discriminating in his selections of both texts and material.

This is not a book for preachers, particularly, but it would be profitable to the layman who is interested in a devotional view of the life of Jesus. All the sermons are good, particularly the ninth, which is the title of the book, and the last four. This volume is certainly worth more than a reading. It should be studied.

A. H. J.

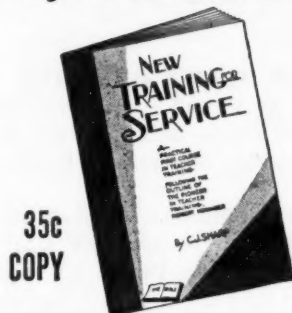
The Parables and Metaphors of Our Lord by G. Campbell Morgan. Fleming H. Revell Company. 352 pages. \$3.00.

Who is there among Christian workers that does not love to read the things which G. Campbell Morgan has written? Here is another volume from his pen, a book of devotional expositions of the parables of Jesus. Too much can never be said about the teachings of Jesus, and when said as the author has spoken in this volume the Master's sayings stand out vividly before us.

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A. H. J.

To Men in Service

Letters to Bill on Faith and Prayer by John Gardner. Fleming H. Revell Company. 91 pages. 75c each; \$7.50 per dozen.

Here is a splendid little pocket-sized book to be used as a gift for men and women in the service. At the start of the war there was a rush to produce suitable devotional and religious material for the soldiers. Some of it was good; some of it was silly; but most got circulation. This little book represents a higher effort than the purely devotional or prayer books. It has been prepared for the men and women who want to think things through on such subjects as Being a Christian, Faith the Key to Life, The Value of Prayer, Our Share in the Redemption of the World and The Certainty of Eternal Life.

Not every soldier will read these passages. But many thinking ones will. The little book certainly answers the prayer of the chaplain who recently wrote us. He said: "We want tracts but many of those sent are too sentimental and meaningless." This book answers by being thoughtful and helpful to those who are thinking seriously about these things.

W. H. L.

Church Group Activities for Young Married People by George Gleason. Association Press. 142 pages. \$1.00.

While this book studies one section of the country, its gleanings may be worth something to all of us. It is a collection, analysis and interpretation of the facts regarding young married peoples groups in the Protestant churches of Southern California.

The author has made a very careful survey of 173 churches, who responded out of 1,149 in that part of the state.

In these churches are 222 groups of married people in Sunday school classes. The writer, having associated with a large group of boys, as religious education director of the Los Angeles Y. M. C. A., had a desire to know the situation of these boys after they grew up and married. This desire produced this excellent analysis and survey.

The book suggests new possibilities for the adult classes of a Sunday school as they seek to find fields of service. A study of this book will be helpful to all workers in religious education.

A. H. J.

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What distinguishes the Christian view of history from that of secular philosophy is above all the belief in the divine government of the world and the intervention of the spirit in history and in the power of man to resist or cooperate with this divine action.

These conceptions are most clearly expressed in the prophets of Israel, who are in a special sense the bearers of the Sword of the Spirit. For the prophets not only give an interpretation of history in terms of the Kingdom of God and the Divine Judgment, they also show the power of God manifesting itself, above all in the Prophetic Word. . . .

In all the crises that changed the course of history they saw the hand of God, and for each crisis there was also a corresponding Word which it was the mission of the prophets to declare. If God withheld His Word, or if it was perverted by false prophets, the course of history ran blind. . . .

Today Christianity is implicated in history just as much as Israel was in the age of the prophets, though there has not as yet been time for Christians to adjust their minds to what has happened. Social and political issues have become spiritual issues and the Church cannot abstain from intervention without betraying its mission. . . . Therefore the Church must once more take up her prophetic office and bear witness to the Word, even if it means the judgment of the nations and an open war with the powers of the world. . . .

Civilization must be replanned from the opposite end to that from which the Capitalist and Communist and Totalitarian organization has proceeded. The elements in Society which have hitherto been left to take care of themselves must become the elements most carefully protected and highly valued. . . .

What we must look for is not an alliance with the Temporal Power as in the old Christianity, but a re-ordering of all the elements of human life and civilization by the Power of the Spirit. . . .

We must face the fact that there is as yet no World Civilization in the same sense as there has been a European civilization in the past. The new world is a civilization of civilizations, a world society made up of different peoples or nations united in different culture provinces. . . .

Christians have a responsibility to this new world which Europe has created in spite of itself by its scientific achievements and its colonial and economic expansion. For demonic powers have entered the empty house of secular civilization and are not to be exorcised by the economist or politician.

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❖ THE SERMON SCRAPBOOK ❖

by Paul F. Boller

PREACH THE GOSPEL

I have never forgotten the way in which Lord Cecil, speaking in one of the sections of the Oxford Conference in 1937, began his remarks on problems of international organization by insisting that the most important thing which the church could do in promoting a better international order was to preach the gospel. Lord Cecil did not urge this in any conventional way. He was insisting upon the simple and all-important fact that if these things which Christians believe are true it is a matter of life and death that those who do not know them and have not heard them should be told them. It is surely inconceivable that if we believe these things, if we really stand upon this insight into the ultimate nature of the universe and are ourselves living in the strength of this knowledge of God, we should keep the knowledge to ourselves. It is here that the Christian missionary enterprise is of supreme importance to the whole church. It reminds us always that the church's principal task in the world is to preach the gospel, and it reminds us also—us in our Western lands with our long Christian tradition—that the greater part of the population of the world is still without the knowledge of these saving truths. From *A Basis for the Peace to Come*; article by William Paton; Abingdon-Cokesbury Press.

GOD IN OUR ORDINARY LIFE

"The Lord will keep thy going out and thy coming in from this time forth, and even for evermore."—Psalm 121:8.

We tend to limit religion to certain specific days, times, places and certain events of life. The author of the 121st Psalm was religious every day and in every place. Let us make a spiritual excursion on an ordinary day.

1. Our Homes. God is there if our eyes are open to see. At breakfast he will reveal his glory.

2. On the Way to Work. From our homes, we will be "going out" as the psalmist puts it. Most of us will pass down the street to our work or to the bus or train that takes us to work. We will pass trees, bushes, gardens and singing birds. God will speak to us in the simple things of nature.



Paul F. Boller

"Earth's crammed with heaven—
And every common bush aflame with
God."

3. Our Daily Work. Our work may be a direct path to God if it is coupled with prayer. Prayer makes holy ground of an ordinary floor or field or office.

4. Our Associations With Our Fellowmen. Here God may reveal himself also. It was in his social contacts with simple folks in everyday life that Jesus found God: in a father's love, a friend's sacrifice, a child's trust.

5. The End of the Day. Muriel Lester said: "At the end of the day, in a moment of quietness, and in the presence of God, let the failures, worries and sins of the day filter slowly through your mind. Everything becomes clearer; the burden of it all is greatly lifted from you by the understanding presence of God."

THE WAYSIDE PULPIT

World betterment, like charity, begins at home.

* * *

"Ought" is a hard master but it yields rich rewards.

* * *

Manners are the happy way of doing things.

More men are worn out by worry than by work.

* * *

Pride is at the bottom of all great mistakes.

SERMON SERIES ON FAITH

I. What Is Faith? "Faith is the substance of things hoped for, the evidence of things not seen."—Hebrews 11:1.

II. Faith in Ourselves. "Should such a man as I flee?"—Nehemiah 6:11.

III. Faith in Our Divine Heritage. "Wherefore thou art no more a servant, but a son; and if a son, then as heir of God through Christ."—Galatians 4:7.

IV. Faith in the Possibilities of Life. —Habakkuk 3:17-19.

V. Faith in the Godness of God. "And I saw a great white throne."—Revelation 20:11.

VI. What Faith Does for Us. "According to your faith so be it unto you."—Matthew 9:29.

BREAD OF THE UPPER ROOM

"And as they were eating Jesus took bread, and blessed, and brake it."—Matthew 26:26. In so simple a way the greatest of the Christian sacraments was instituted. How the table became an altar or the bread the "Real Presence" belongs to the theologian: the bread blest and broken belongs to life. For whatever love and sacrifice have consecrated is thereafter a sacrament; the outer and evident sign of an inner and spiritual grace.

Surely if bread is to become a sacrament, the labor that baked it, the mill which ground the flour, the field which grew the grain, the toil that sowed it and the rain and sunshine which quickened it should all be sacred.

There is in this sacramental conception of all material things and all labor a power, if we will let it, to make our fields altars, all toil holy and deliver us from the blindness which finds no sanctity anywhere. Beneath Jesus' touch all right ways of life are transformed, our very tools transfigured. Bread lovingly baked and served makes every table an altar. Gaius Glenn Atkins in *The Fellowship of Prayer*; The Commission on Evangelism and Devotional Life.

THE TRYSTING PLACE

The idea grew out of young people's summer conferences. Would it work in the rough, hard life of the Army? With a feeling of hesitancy we found a spot for "The Upper Room," and fitted it with simple lights and an open Bible placed on the table before a small cross. In one garrison it was the loft of an empty barn; in another it was a corner of the chaplain's tent; under more ideal conditions it was the private chapel of an old castle. But wherever it was it became a place where a man could sit alone for a while and meditate. Men have gone there, unobtrusively and often bashfully. Men have come from there, quietly returning to their tasks. Who can tell what their thoughts have been? Who can know the strength they have found to face the trying turmoil that is all about them? Some have shared their feelings with the chaplain. Always it is the same: "It does a man good to get alone and think about God."

Have you a place set apart in your life where you can be alone at times, and think about God? Try it sometime—"it does a man good." From *To-Day*; issue by Chaplain E. C. Brink; The Westminster Press.

THE LIGHT WITHIN

In the heart of the downtown district of a great eastern city stands an historic old church. Its walls are heavily coated with the dust and grime of the crowded streets, and the entire structure might easily be passed by as of no particular interest except for the light that comes streaming through the glorious stained-glass windows. As I passed it, late one evening, a meeting was in progress and the dignified old building was transformed into a bulk of beauty. Forbidding and aloof during the day, it was now alive and beckoning to the passers-by in the most cordial and alluring fashion. The change had come about as a result of the light within.

It is the light within that gives the Church of Christ its beauty. Without that light it is just another organization.

No matter how dignified the architecture, how eloquent the preacher, or how artistic the choir, if there is no transforming gospel in the life of the people who make up the membership, there is no attractiveness about the church—indeed, it is not really a church.

Certain Greeks came to Jesus' disciples, saying, "Sirs, we would see Jesus." And the world is coming to the church today for that same purpose. Roy L. Smith in *Sidewalk Sermons*; Abingdon Press.

THE FAITH THAT DARES

There is a story in the annals of the British Navy which tells that on one occasion a destroyer was lying in a harbor of the West Indies, where five other ships of various nationalities were anchored. Suddenly a furious storm descended, with a wild, terrifying wind, and great waves sweeping right into the harbor. What did the British captain do? He weighed anchor, and steamed straight out to sea, in the very teeth of the storm. Two days later he returned, battered but safe; and there were the other five ships lying piled up, wrecked upon the foreshore. It was their very refusal to face the seas and the storm, their clinging to security, which had been their undoing. Only the ship that ventured everything came through. And a faith today which, dreading risk and danger, clung to the old securities and shined the light of knowledge and advancing truth, would be courting disaster. The future is with the faith that dares. James S. Stewart in *The Gates of New Life*; Charles Scribner's Sons.

BEING WITH JESUS

Two passages of the New Testament link themselves in my mind again and again. They seem to form a logical whole. They are cause and effect. Mark says: "He ordained twelve, that they should be with him." And The Acts tells us that those who saw Peter and John, "took knowledge of them, that they had been with Jesus." Is not this a clue to the power of the early disciples—in fact, of any disciple?

There are those of us today who have been long with our theology books, long with our Bibles to garner quotations, and in frequent contact with current religious periodicals, and even are facile in economic pronouncements. But there are times when our people wonder how long it has been since we have been "with Jesus"?

With Jesus there was hope, and love, and the power of God—a sure rock in a world of shifting values and opin-

(Turn to page 53)

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The University of Chicago Press



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all glorious,
Great day of Peace,
so blest . . ."

—LOUISE R. WAITE

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John Donne

Seventeenth Century Mystic

by Archie Bolitho

A few months ago we published a sermon which was built on a statement by John Donne. It has brought requests to offer more information about this philosopher and churchman. This article by Miss Bolitho gives a picture of the man and his message.

Spit in my face, . . . and pierce my side,
Buffet, and scoffe, scourge, and crucifie mee,
For I have sinn'd, and sinn'd, and onley hee,
Who could do no iniquitie, hath dyed . . .
They killed once an inglorious man, but I
Crucifie him daily, being now glorified.
O let me then, his strange love still admire;
Kings pardon, but he bore our punishment.

* * *

God clothed Himself in vile man's flesh, that so
He might be weak enough to suffer woe.

SO in repentance wept one of the most utterly devoted of the mystics of the seventeenth century. Not for nothing did John Donne crave forgiveness, for as a young man he had run the whole gamut of illicit love; at least we must so judge by his own confession. Attempts have been made to trace the procession of riotous years, but without much success.

If the early love poems are to be trusted, there were mistresses aplenty; some unmarried girls; at least one married woman whose

"Husband's threatening eyes . . . flamed with the oily sweat of jealousy."

As is to be expected, there was scorn of woman, disbelief in her powers of constancy, and in his own, and a perverse pride in the knowledge of his falsity.

"I can love her, and her, and you and you;

I can love any, so she be not true."

The events of Donne's youth are obscure, although it is known that he came of an illustrious family on his mother's side, being descended from Sir Thomas More. He was born in 1571 or 1572 and went up to Oxford when he was eleven and to Cambridge at seventeen, but took degrees at neither. The acceptance of a degree would have involved oaths renouncing the Roman Catholic Church, of which his family were members.

It is clear that any young man without fortune would have rough going

in the days of His Majesty, King James; for a Roman Catholic to hope for preferment in that court was out of the question. The temptation, if temptation it was, to change his religious views was the more severe in that King James graciously gave to the young poet his personal friendship, inviting him to the palace and again and again urging him to take orders in the state church. This Donne consistently refused to do, pleading his unworthiness and the sins of his youth.

In the meantime, Donne secretly married Anne More, the daughter of Sir George More. Donne and two of his too helpful friends were quickly thrust into prison, but in time Sir More relented and gave the young folk his blessing, but no money. Then began years of miserable and humiliating seeking for employment and doles during which the bounty of friends and relatives saved Donne and his wife from the extremes of poverty. Finally, just two years before his beloved Anne's death, the poet yielded to the king's insistence that he take divine orders and become the king's chaplain.

We must be thankful that he did, for of all the preachers of the Renaissance period in England none spoke more affectingly to the hearts of his hearers. He spoke to their hearts because he ever spake to his own. He was an "orator who had to convince himself as well as his audience and who hewed his sentence not to the line of the brain, but to the line of the heart."

Donne had the true mystical sense, for all things set his mind running back to God. Witness this passage from his "Hymn to Christ on His Last Going to Germany":

"In what torne ship soever I embarke,
That ship shall be my embleme of Thy arke;

What sea soever swallow mee, that flood

Shall be to mee an embleme of Thy blood;

Though Thou with clouds of anger do disguise

Thy face; yet through that maske I know those eyes,

Which, though they turn away some-

times,
They never will despise."
Ever conscious of inward infirmity,
Donne never found the assurance that
blessed Wesley. He did have faith, but
it was a naked faith, ever restless and
yearning. How intense was his yearning,
the sonnet, "Batter My Heart,"
reveals:

"Batter my heart; three person'd God,
for You
As yet but knocke, breathe, shine, and
seek to mend;
That I may rise and stand, o'erthrow
mee, and bend
Your force, to breake, blowe, burn and
make me new.
I, like an usurpt towne, to another due,
Labor to admit You, but oh, to no end.

"Yet dearly I love you, and would be
loved faine,
But am betroth'd unto your enemy;
Divorce mee, untie, or breake that knot
again,
Take me to you, imprison mee, for I
Except you enthrall mee, never shall
be free."

The crown of all Donne's penitential
verse is his lovely "Hymn to God the
Father," which was set to music and
sung in the services in St. Paul's. The
poem came from the soul and is ad-
dressed to it. It sends us to our knees
or arouses craving for grace to be
there.

Wilt Thou forgive that sin where I
begun,
Which was my sin, though it were
done before?
Wilt Thou forgive that sin, through
which I run,
And do run still, though still I do
deplore?
When Thou hast done, Thou hast
not done,
For I have more.

Wilt Thou forgive that sin which I
have won
Others to sin, and made my sin their
door?
Wilt Thou forgive that sin which I did
shun
A year or two, but wallowed in a
score?
When Thou hast done, Thou hast
not done,
For I have more.

I have a sin of fear, that when I've
spun
My last thread, I shall perish on the
shore;
But swear by Thyself that at my death
Thy Son
Shall shine as he shines now and
heretofore;
And having done that, Thou hast
done;

I fear no more.
More even than a poet, Donne was
hailed by his own generation as a
preacher. One of his biographers pic-
tures him as Dean of St. Paul's*:

"Dean Donne in the pulpit of old
Paul's holding his audiences spellbound
still as he reversed his glass of sands
after an hour of exposition and appli-
(Turn to next page)

*Grierson, H. J., "The Poems of John Donne."

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John Donne

(From page 47)

cation of texts by the light of the church fathers, of mortification for edification, of exhortation that brought tears to the eyes of himself and his hearers, and of apologies born of the study, but sounding of wings—there was a man who should have had wisdom, surely. For if experience can bring it, this was the man. He knew the world by having walked its streets. If there were sins, he had shaken them by the hand. Ambition, adulation, adultery, and so on to the end of the alphabet . . . If ever a man might minister to others at the well of experience, Donne was qualified."

There are passages in his sermons that fall coldly on our modern ears, and some things from which we shrink, but none reading can doubt that Donne knew whereof he spoke. The fire burns there still.

"Men perish with whispering sins, nay, with silent sins—sins that never tell the conscience they are sins—as often as with crying sins. And in hell there shall meet as many men that never thought what was sin as that spent all their thoughts in the compassing of sin; as many, who never cast a thought upon that place, as that by searing their conscience overcame the sense and fear of the place.

My conscience is not clean, though the sins brought to our memory by this examination be cast upon God's mercy . . . if there remain in me but a cobweb (of) sinful delight in the memory of those sins which I had formerly committed. How many men sin over the sins of their youth in their age by a sinful delight in remembering those sins and a sinful desire that their bodies were not past them! How many men sin over some sins but imaginarily and yet damnably a hundred times, which they never sinned actually at all, by filling their imaginations with such thoughts as these: How would I be revenged of such an enemy, if I were in such a place of authority! How easily could I overthrow such a wasteful young man and compass his land, if I had but money to feed his humors! Those sins which we have never been able to do actually to the harm of others we do as hurtfully to our own souls by a sinful desire of them and a sinful delight in them."

The preenings, the pride, the angers and the haughtiness of his hearers must have shrunken even in the eyes of those who gave them room as Donne exposed the frailty of humanity:

"Thou seemest in the eye of the world to walk in silks, and thou doest but walk in cerecloth; thou hast a desire to please some eyes, when thou hast much to do not to displease every nose; thou pursuest the works of the flesh, and hast none, for thy flesh is but dust held together by plasters; dissolution and putrefaction is gone over thee alive; and thou hast overlived thine own death and art become thine own ghost and thine own hell."

Some of Donne's most beautiful poetry and most exquisite prose find their inspiration in the contemplation of death.

Death be not proud, though some have called thee
Mighty and dreadful, for thou art not soe;

* * *

One short sleepe past, wee wake eternally,
And death shall be no more; death, thou shalt die.

The all-leveling power of death is set forth in poignant sentences:

"May not thy acres, thy miles, thy shires shrink into feet, and so few feet as shall but make up thy grave? Then he who was a great lord must be a cottager; and not so well; for a cottager must have so many acres to his cottage; but in this case a little piece of an acre, five feet, is become the house itself; the house and the land, . . . the tenement and the tenant, too. . . . They all make one earth, and but little of it."

As sin was real to Donne, so its consequences were real. He had no doubt of hell, and his imagination stopped not short of fire and brimstone and all the rest, but those who heard him preach on the forgetfulness of God must have agreed that no torment could approach that awfulness.

"It is a fearful thing to fall into the hands of the living God; but to fall out of the hands of the living God is a horror beyond our expression, beyond our imagination. That God should let my soul fall out of his hand . . . and never think more of that soul, never have more to do with it; that that God who looked upon me when I was nothing and called me when I was not . . . will not look upon me now, when though a miserable and banished and damned creature, yet I am his creature still . . . that that God who hath often looked upon me in my foulest uncleanness . . . did yet see me in mercy . . . should so turn himself from me that no angel nor Christ Jesus himself should ever pray him to look towards me . . . That that God who, when he could not get into me by standing and knocking . . . hath applied his judgments and hath shaken . . . this body with agues and palsies . . . and frightened the master of the house, my soul, with horrors . . . and so made an entrance into me; that that God should . . . cast me away as though I had cost him nothing; what Tophet is not Paradise, what brimstone is not amber, what gnashing is not a comfort . . . to this damnation, to be secluded eternally, eternally, eternally from the sight of God."

As he was sure of hell, so was he confident of heaven, of prayer, and that his soul should at length see God:

"No man ever saw God and lived; and yet I shall not live until I see God; and when I have seen him I shall never die . . . As he that fears God fears nothing else, so he that sees God sees everything else. When we shall see God as he is, we shall see all things as they are; for that is their essence as they conduce to his glory."

Donne died at the age of sixty, leaving an influence upon literature unsurpassed by any but the very greatest of the writers and by none of the preachers of his period.

ACHIEVEMENT CHART

FOR BAPTIST SUNDAY SCHOOLS

| | | |
|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---|
| 1 | Church SCHOOL The church should be related effectively to the church through a systematic program of training, which shall be continuous for primary and secondary school teaching purposes of the church. The board shall make regular reports to the church. | ✓ |
| 2 | Bible SCHOOL The Bible shall be taught in all the meetings of the school, and Bibles shall be used in every department and class. | ✓ |
| 3 | Baptist SCHOOL The curriculum presented and the representative ministry of Southern Baptists shall be taught through the use of Southern Baptists' materials in every department. | ✓ |
| 4 | AN Evangelistic SCHOOL The aim of evangelism shall permeate the teaching of the school. The school shall (1) present a definite plan for evangelism and (2) cooperate with the church in evangelistic training for the church and church membership. | ✓ |
| 5 | Missionary SCHOOL The school shall cooperate with the missionary, educational and benevolent purposes of Southern Baptists and at least four Southern Baptists shall be members of the school. | ✓ |
| 6 | Growing SCHOOL The school shall increase the number of those in attendance by at least 5 per cent for the year. | ✓ |
| 7 | Graded SCHOOL The school shall be graded according to the age groups of the children and shall be taught in one or more separate departments and at least 25 per cent of the children shall be members of the church. | ✓ |
| 8 | Planned SCHOOL The school shall plan its total program through at least one year's experience held during the year and intended by not less than 50 per cent of the teachers and officers. | ✓ |
| 9 | Leader-trained SCHOOL The school shall hold or participate in at least one standard leadership training class or school and at least 25 per cent of the school's teachers and officers shall have earned, through any recognized method, one or more standard leadership training credits during the year. | ✓ |
| 10 | Church-going SCHOOL At least 75 per cent of those in attendance upon the church school and above the Primary Department shall attend the morning worship service of the church. | ✓ |

GUIDE to the Use of the Chart: For explanation of the chart, see the booklet, "The Successful Church School Reaches, Teaches, Wins, Enlists and Trains," which is given in the booklet.

To become an "A" School of this year, the school must meet all ten goals on the chart and must also have at least 50 per cent of the children in the church. The school must also have at least 25 per cent of the teachers and officers who are members of the church. The school must also have at least 75 per cent of those in attendance upon the church school and above the Primary Department who are members of the church.

The Successful Church School Reaches, Teaches, Wins, Enlists and Trains

In a beautifully executed booklet the Christian Education Department of the American Baptist Board of Publication gives its achievement plan for Baptist Sunday schools. On one page, printed in three colors, appears the above chart as a guide for the schools. Our reproduction is much reduced from the original.

THE LADIES' AID SOCIETY

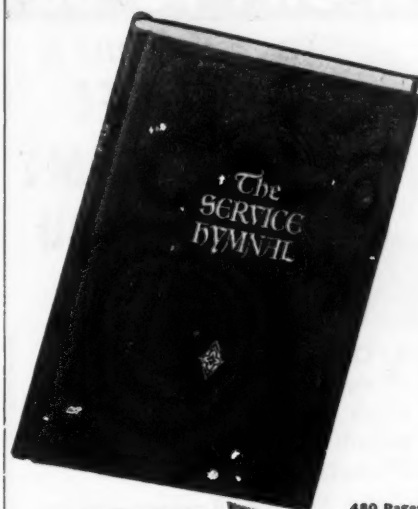
We've put a fine addition to the good old church at home;
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It seats a thousand people—finest church in all the town!
And when 'twas dedicated, why we planked ten thousand down!
That is, we paid five thousand—every deacon did his best—
And the Ladies' Aid Society, it promised all the rest.

We've got an organ in the church—very finest in the land;
It's got a thousand pipes or more; its melody is grand!
And when we sit on cushioned pews and hear the master play,
It carries us to realms of bliss, unnumbered miles away.
It cost a cool three thousand, and it's stood the hardest test;
We'll pay a thousand on it—the Ladies' Aid will pay the rest.

They'll give a hundred sociables, cantatas too, and teas;
They'll bake a thousand angel cakes and tons of cream they'll freeze;
They'll beg and scrape and toil and work, for seven years or more,
And then they'll start all over for a carpet for the floor.
No, it isn't just like digging out the money from your vest,
When the Ladies Aid gets busy and says, "We'll do the rest."

Of course we're proud of our big church, from the pulpit up to spire,
It is the darling of our eyes, the crown of our desire!
But when I see the sisters work to raise the cash that lacks,
I sometimes feel the church is built on women's tired backs.
I sometimes can't help thinking, when we reach the region blest,
The men will get the toil and work and the Ladies' Aid will do the rest.

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THE 20TH CENTURY QUARTERLY

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Fun for Hallowe'en

GUESTS cannot enter the room where the party is to be held without crawling under a rope which has been tied across the darkened doorway, about three feet above the floor. A ghost rubs a piece of wet fur across the face of each newcomer. Dry branches cover the floor of the hallway; wet sheets slap at guests as they pass; old bones are extended for handshaking by the welcoming guests; funereal voices moan through rubber hosing; cowbells are rung under water; muffled gongs sound; an alarm clock clatters out at irregular intervals; curling irons pinch the ankles of passers-by; throats are cut by means of pieces of ice. In short, everything possible is done to make the incoming guests feel thoroughly relaxed and at ease at this Hallowe'en party.

The Labyrinth

In order to further this spirit of hospitality, guests form a single line, each man standing behind his partner, the leader guiding this line into snail formation. Absolute silence is asked for during the marching. When the line is wound up—but not too tightly, for there should be plenty of space between the lines—the marchers are halted, asked to take each others' hands firmly, and to straighten up their lines a bit, all of this in complete silence. The leader then begins proceedings by fiercely gripping the hand of the person who stands directly back of her, scowling at him, and emitting an awful "Whooooo!" She passes on to the next person and the next and so on until she has reached the end of the snail. She is followed by all the other guests in turn, each one of them scowling and "Whooooo-ing!" a dismal greeting to other guests.

Hallowe'en Converse

Keeping the partners they had in the former game, guests form a circle of couples, faced for marching. They march around slowly, talking to their partners, but their tone of voice is governed by the music. When it is

loud, they shriek at the top of their lungs; when soft, they whisper; when it stops, they keep silent. Three loud crashes from the piano serve as a signal to find new partners for another round of this temperamental conversation.

The Witching Game

One extra person is placed in the center of this circle of couples. She is given a witch's peaked cap made of black paper which she must wear on her head. Couples march around in a circle continuously, keeping time with the slow marching music. The witch, however, must skip, and when she sees a partner she would like, she skips over to him, places the witch's cap on his partner's head, and marches off with the desired man.

The Ghost Story

Ghosts are lined up in couples for a relay race. The leader has prepared a nonsensical ghost story in which there is repeated mention of such words as corpse, blood, skeleton and tombstone. The leader's assistants give these names to the different couples making up each team. The leader then starts reading the story, and when she mentions the word "blood," the couple from each team which was assigned that name must race to the goal and back. The same holds true for all the other names which were assigned. The difficulty lies in the fact that the "corpse" couple of one team may be at the front of their line, while the corresponding couple of another team may be at the extreme rear. When the leader reaches the climax of her story, she calls out, "And then the ghost walked!" which is the signal for the teams, as entire groups, to race to the goal and back. If partners will link inside arms and put their free hands on the shoulders of the one in front of them, it will facilitate matters, and matters need facilitating.

The Black Cats

Each team next elects a captain, decides on a Hallowe'en yell, and divides into groups of four. All guests then,



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Quote For Those who will not be Mentally Marooned

in these groups of four with arms linked, go out to hunt for the tiny black cats which have been hidden everywhere. No one except a captain, however, can pick up a cat. When a quartet has found a cat, they give their yell, and keep yelling until the captain hears them and comes to pick up the cat. These "yells" may be anything from a blood-curdling shriek to a ghastly groan; from a loud meow to a scream, but each team has its own and puts its very best into that yell.

The Corpse

Guests are divided into circles of equal size, with not more than fifteen players to a circle. Each person holds the right wrist of his left-hand neighbor in his left hand, and the left wrist of his right-hand neighbor in his right hand. The story is then told of the ghost who wishes to come back to life. In order to do so his different "components" are to be passed around among the guests before being assembled. The lights have been darkened, and warning guests that anyone who drops anything will only make matters more difficult for the ghost, the leader announces that the first object to be passed will be the ghost's eye. A skinned and chilly grape is given to the first player in each circle and it is rapidly passed around the group. There is no question as to the rapidity with which each guest passes on this eye. When it reaches the last player, he moans, "My eye, my eye!" The leader keeps a score of the circle which finishes first. Next, the brains are passed. They are icy-cold bath sponges. Then come blood vessels, strips of cooked macaroni. Teeth are candy corn kernels. Fingers are rubber finger protectors stuffed with sand. Hair is silk fringe. Heart is a piece of raw meat. Tongue is a large oyster. Bones are real bones. Skin is a piece of rubber sheeting which has been iced. The ghost's voice is the last object to be passed, and that is any small toy which, when squeezed, makes a noise.

The Ghost Walk

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"... excellent ... best religious picture that I have seen."—Evelyn Tyndall, Greater New York Federation of Churches.

"... beautifully played, the picture is an inspiring religious drama."—International Journal of Religious Education.

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ghost walk. If social committees will make a careful study of the place in which the party is to be held, they will find endless possibilities for making the walk difficult and gruesome for their guests. Cellars and attics, dark hallways and back staircases form the ideal setting for a ghost walk. The suggestions of the first paragraph in this article can be used here, and if in addition the committee will use electric fans behind the wet sheets in dark passageways; arrange for concealed squawkers, blood-raising shrieks, electrified door knobs, suspended wire spiders, clockwork mice and sliding rugs, a good time will be had by all.

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First Congregational Church Kalamazoo, Michigan



Our cover picture this month shows the beautiful First Congregational Church of Kalamazoo, Michigan. William A. Keith is the minister. Mr. Aymar Embury II was the architect. The church is replete with symbolism. One of the panels is shown above. This panel which shows George Washington at Valley Forge is titled "Devotion." Above the figure of Washington is shown a coat of arms, a facetious pictorial description of how some have achieved heraldry. A king is attacked by a robber. His cook comes to his rescue and is presented a crest of arms for his courage. On either side are eagles which symbolize the spirit of America.

WORSHIP, A THRILLING EXPERIENCE

Worship ought to be a thrilling experience, like going back to the old home for Thanksgiving, or voting for president, or meeting old friends in a foreign land, or witnessing a historical pageant about some great event in which your ancestors took part, or sitting across from some really great man and talking to him for half an hour, or watching a sunrise over the Grand Canyon or a sunset through the Golden Gate.

We need worship, just as we need to have experiences like those noted above, in order to give life deeper overtones and richer colors. In worship we are really going home for Thanksgiving,

going back to a well-loved ritual to express our gratitude to God for all the good things that have enriched our lives. In worship we do a greater thing than cast a vote for president, we reaffirm our loyalty to the eternal order of the universe, and our allegiance to the God whom we seek to serve. Just as it is a great joy in a foreign land to meet old friends who speak our language and understand our ways, so in the worship service we share a common experience with others whose citizenship is in heaven and who have kindled loyalties to Jesus Christ and aspirations for his prevailing kingdom on the earth. Albert W. Palmer in *Come Let Us Worship*; The Macmillan Company.

Sermon Scrapbook

(From page 45)

ions. In *Monday Morning*; article by John Gosney; General Council of the Presbyterian Church, U. S. A.

FOR MEDITATION DURING HOLY COMMUNION

Ward F. Boyd: "A Christian crusader is a consecrated person who does what Christ commands, come what may."

George A. Buttrick: "Saints go unscathed through Vanity Fair; sinners find occasion of sin even in a monastery."

Phillips Brooks: "Our best moments are not glimpses of another world. They are liftings of this world into the light of God."

Victor Hugo: "There are times when the soul is on its knees whatever may be the attitude of the body."

Carl H. Elmore: "Becoming a friend of God is like becoming a friend of a person. We must get acquainted with him by being with him. There is no substitute for private worship—time spent alone with God."

Brother Lawrence: "Pray remember what I have recommended to you, which is, to think often on God, by day, by night, in your business, and even in your diversions. He is always near you and with you; leave him not alone. You would think it rude to leave a friend alone who came to visit you; why, then, must God be neglected?"

Alfred H. C. Morse: "A world without clouds, a world without sadness; a world without sadness, a world without sympathy; a world without sympathy, a world without service; a world without service, a world without God."

George Fox: "I saw also that there was an ocean of darkness and death, but an infinite ocean of light and love, which flowed over the ocean of darkness; and in that also I saw the infinite love of God."

Emil Fuchs: "There are new experiences and new revelations from God but there is only one gospel—the gospel of love and the kingdom of love. If the spirit of Jesus is the power of this gospel, then in him is life and salvation, and in turning away from him is self-destruction of men and nations."

John R. Ewers: "Jesus chose fishermen to be his earliest disciples. Coming from his carpenter shop to Galilee, this procedure was most natural. He took his men where he found them. Had he lived in Pittsburgh, he might have chosen steel-workers; had he lived in Ohio, or Iowa, he might have selected farmers; had he been in a university town, he might have chosen stu-

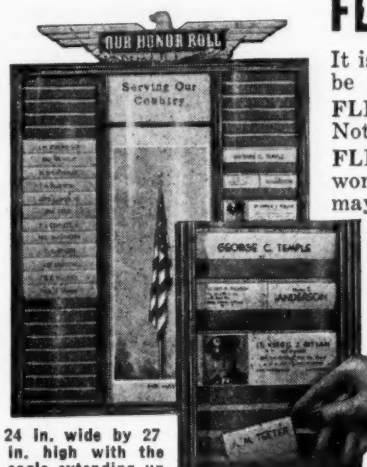


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THEY SAY

HE TAKES EXCEPTION

Editor, *Church Management*:

May I take exception to some of the contentions in the "burning" article on ministerial manners, published in your September issue. At the bottom of the second column Dr. Stidger asserts that "the average, normal business man cleans up his correspondence the day he receives it." Oh, no, he doesn't! His secretary does, and therein lies the great difference between the correspondence task of the average, normal business man and the average, normal minister.

Most ministers mail is heavy. Few of them are privileged to have even part-time secretaries. Which means that the desk work of the average minister is tremendous, stealing his nervous energy and precious time from pressing need for study and for parish duties.

Recently, for one normal month, I kept track of the number of items of secretarial work which I found it necessary to do. From my combined office and study there went out 319 pieces of letter mail (more than ten a day) or 2,871 for a nine-month year; and mimeograph pieces to the number of 1,135 or 10,215 for a year! Believe me, none of these were unnecessary, for I abominate this burden of secretarial work which I am forced to do.

My impression is that ministers do as well if not better than laymen in the matter of prompt correspondence.

Clarence F. Avey,
Athol, Massachusetts.

IS IT AS BAD AS THIS?

Editor, *Church Management*:

Will you please keep this fellow's face (picture) out of the *Church Management* magazine? His "stuff" is no good anyway. Please, or I will keep my face out of the *Church Management*. He has the attitude "What do you know anyway? I am it." Put a prayer in the place, some spiritual tonic, to make one see the face of God. Scrap the Sermon Scrapbook. Give us illustrations that illustrate. Quotable poetry—poems.

One of Your Regular Readers,
Forty-two years in the active ministry.

(Editor's Note—Unfortunately our good friend neglected to sign his letter so we are not in a position to know

just how serious is our loss by declining to remove either Dr. Boller's face or his department from the magazine.)

* * *

HE APPROVES

Editor, *Church Management*:

Having read *Church Management* for some years, I want to congratulate you upon the announcement of the editorial board, as it appears in the September issue. This seems to me an excellent idea, and you have been wise in the men you have chosen. *Church Management* ought to be better and better with their counsel and contributions.

Carl Martenson,
Saginaw, Michigan.

FOUR C. O.'s FIRED FROM HOSPITAL FOR USING VIOLENCE

Richmond, Virginia—Four conscientious objectors, employed as attendants at Eastern State Hospital at Williamsburg, were ordered dismissed by the State Hospital Board for admitted use of violence in the handling of inmates of the institution.

The board's order was included in a report to Governor Colgate W. Darden, Jr., of the lengthy investigation of both the Eastern and Western State Hospitals on complaints of mistreatment of inmates and generally lax administration.

Removal of Dr. George W. Brown, superintendent of the Williamsburg hospital, and of Dr. J. S. DeJarnette, superintendent of the Western State Hospital at Staunton, was ordered by the board partly as a result of the investigation just concluded and partly because of their ages and plans for a general renovation of the entire hospital system and administration.

Dr. Brown's dismissal followed by less than two weeks his demand that conscientious objectors serving as attendants at the Williamsburg Hospital be discharged. His demand coincided with resolutions adopted by the Williamsburg Post of the American Legion. The Legion resolutions were presented to the State convention of the Legion in Danville, but were withdrawn at the request of Governor Darden and Senator Morton Goode, chairman of the hospital board, who wired the convention that they considered the resolutions "ill-advised."

The four conscientious objectors ordered fired admitted during testimony

before the hospital board in a recent hearing at Williamsburg that they had used violence in subduing recalcitrant patients but all insisted that they thought it was necessary and that they had never been told how to handle the violent patients.

This point was emphasized by the board in its report to the governor. Among other things, the board directed that all attendants in the hospitals be required to attend classes for instruction in the methods of controlling and treating the patients under their care.

MOTION PICTURE AVAILABLE

A new motion picture showing the highlights of New York City in sound and color is now being presented by the New York Central System. It is available through leading film libraries for entertainment and educational purposes to school and social groups.

The film, entitled "New York Calling!" is New York Central's contribution to the promotion of nation-wide interest in the cultural, educational and entertainment facilities of New York City and travel to that metropolis. Using the daily life of the great city to portray its moods at work, at study and at play, individual shots catch scenes varying from the idle informality of pigeon feeding to the grandeur of New York's famed skyline. The film, 800 feet long, has a running time of 24 minutes. It is 16mm in Kodachrome.

In fast-moving sequences, "New York Calling!" brings the visitor down the scenic Hudson River Valley via New York Central into Gotham. The film then takes its audience on a boat trip around Manhattan, which is followed by a bus ride up Fifth Avenue and visits to museums, parks, Coney Island, the Bronx Zoo, Rockefeller Center, the tops of skyscrapers and many other points of interest. It ends with the traveler en route back home.

At present the picture is not available for showing in the New York metropolitan area.

"New York Calling!" may be obtained from the following libraries:

Department of Visual Instruction
Extension Division
University of California
Berkeley, California.

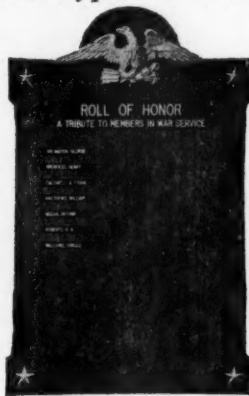
Bureau of Visual Instruction
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University of Colorado
Boulder, Colorado.

Visual Aids Service
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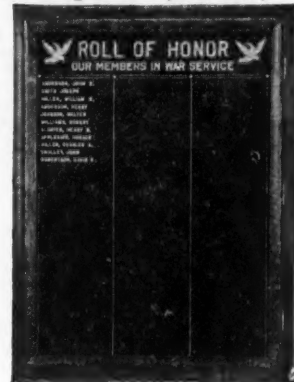
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SECOND ANNUAL UNITED CHURCH CANVASS SET

New York—The second annual United Church Canvass, in which nineteen national religious bodies have agreed to conduct simultaneous country-wide fund-raising campaigns, will be held November 21 to December 12, it was announced here.

The cooperating church groups include most leading Protestant denominations together with the Synagogue Council of America, representing Orthodox, Conservative and Reform Jewish bodies. In certain local communities, Roman Catholic and Lutheran churches have agreed to participate in the project.

In addition to giving church groups the advantages of a "community chest" approach without, however, involving a combined budget and a common fund, the canvass is expected to emphasize the importance of religious institutions and to promote individual interest in church activity.

The establishment of pre-determined dates for simultaneous church money-raising efforts avoids the possibility of conflict with other major appeals, it was also stressed by officials.

The canvass will be launched immediately following the conclusion of the National War Fund campaign, which begins October 1 and ends November 20.

The church project is sponsored by a national committee composed of prominent church officials and laymen. Charles E. Wilson, vice chairman of the War Production Board, is chairman.

Committee members include the Rt. Rev. Henry St. George Tucker, president of the Federal Council of Churches; Dr. Luther A. Weigle, Yale Divinity School; Dr. Joseph C. Robbins, president of Northern Baptist Convention; Dr. Douglas Horton, executive secretary, Congregational Christian Churches; Bishop Ernest L. Waldorf of the Methodist Church.

RESISTS OFFERS AT ODDS WITH RELIGIOUS PRINCIPLES

Ocean Grove, New Jersey—This unique seashore community, where the Sabbath is still so rigidly observed that barriers are erected at midnight Saturday and kept in place until midnight Sunday to bar traffic, has turned down financial offers running into the thousands of dollars in order to retain the fundamental principles on which it was founded seventy-five years ago.

William E. Thompson, business manager of the Ocean Grove Camp Meeting Association, which controls the affairs of this Methodist community, said that substantial offers had been

spurned during recent months from business concerns which sought to operate tobacco concessions and bathing facilities at the foot of Ocean Bathway, main business street.

The sale of tobacco is officially banned here, as well as Sunday bathing. Mr. Thompson said that one offer of more than \$25,000 was turned down because it would have involved the construction of a bathing pavilion which would have obstructed the view of the sea from the section surrounding the famed Auditorium, scene of the annual religious festivals.

Preparing to observe the seventy-fifth anniversary of its founding as a summer camp meeting place for church followers, Ocean Grove during the years has developed into a year-round community with a winter population of more than 3,500. Its summer influx has been estimated at more than 30,000 in recent years.

Mr. Thompson, a retired Philadelphia business man, declared, that although the Camp Meeting Association could use additional funds, "Ocean Grove cannot go broke financially, but she can go broke spiritually," if a move is started to compromise with the principles on which the town was founded.

CATHOLICS CARE FOR EIGHTY- SEVEN PER CENT OF PATIENTS

St. Louis, Missouri—In the past year, Catholics cared for eighty-seven per cent of patients in the nation's church-controlled hospitals, the Rev. Alphonse M. Schwitalia, dean of St. Louis University School of Medicine and president of the Catholic Hospital Association, said in a radio address here.

He pointed out that nearly 200 sisterhood jurisdictions are devoted to the care of the sick exclusively or in educational work, and that 28,000 sisters and brothers of such organizations are working in nearly 1,000 institutions.

During the past year, he said, the 369 Catholic schools of nursing enrolled 27,969 students, fully one-third of the enrollment in the nation's training centers of that type.

ORTHODOX ARCHBISHOP HAILS ELECTION OF PATRIARCH

Stockholm (By Wireless)—The recent election of Patriarch Sergius of the Russian Orthodox Church was hailed by Orthodox Archbishop Alexius of Ryazan, near Moscow, in a newspaper article commenting on the new church-state situation in Russia.

"It seems to me," the archbishop wrote, "that never before in the entire history of Russia's Church has the election of a Patriarch established such unity. The Russian Orthodox Church



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ENGLISH RELIGIOUS PRESS COM- MENTS ON RUSSIAN CHURCH DEVELOPMENT

London (By Cable)—Hope that the
Soviet Government's new policy of "re-
spectful tolerance" towards the Russian
Orthodox Church will apply to dissent-
ing religious groups as well is ex-
pressed here by the *Christian World*,
Free Church organ, in an editorial cap-
tioned "Great News From Russia."

The Protestant press generally wel-
comes the Russian church development.
The *Church Times* sees "a great cause
for thanksgiving from every point of
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Editorials

(From page 7)

announcements and require that all be printed in the calendar or bulletin. What is going to happen when one does not have paper to print the Sunday calendar? Will all announcements be eliminated from the service?

We have often wondered just how serious the opponents of the oral announcement might have been. Frank, oral announcements, judiciously made, have not been offensive to this writer. Some men can make pulpit announcements with better grace than some others can write them for publication. To insist that they have no place in the worship service denies a tradition which goes back into the ages. The churches of the past were always centers of community information and activity. Of course it is easy to see that the minister does not like to be an announcement board. Many of the requests to make announcement are embarrassing. Perhaps the principle that they should be printed saves him from discriminating between the

necessary and the needless ones.

If the conviction that the announcements are not to be made from the pulpit is a genuine one we can suggest that the church use a cork-backed announcement board at some convenient place where the notices may be pinned or tacked for the information of the congregation. If there are several entrances to the house of worship several of these boards could be provided. The people will soon learn to scan them for the announcements which are of interest to them.

Others may decide that they can make pulpit announcement and will start to make rules for the presentation, including the time to be given, the interests which can claim pulpit attention and similar items. Some clergymen may prefer to have an official announcer selected by the church so that he will not have to appear in that capacity.

As we have just said we doubt if the paper shortage will be so severe that church calendars will be barred. But it may not do any harm to start thinking about it.

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Christmas Material In November Issue

Last year the entire country suffered a congestion of the mails during December. As a result many of our readers did not receive their Christmas issues in time to be of the greatest help to them. To avoid a repetition this year most of the Christmas program material will appear in the November issue.

To secure this and other issues subscribers are urged to see that their subscriptions are paid as it is becoming increasingly difficult to secure paper and extended subscription crediting is becoming impracticable.

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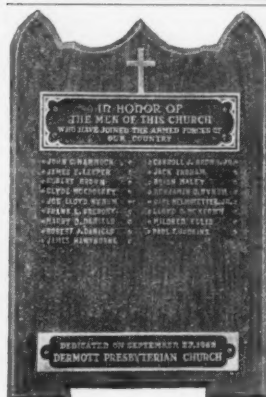
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